

Address of Appreciation  
75th Anniversary of Protestant Mission in Korea  
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Distinguished guests, ladies and gentlemen: I count it a great privilege to have a share in this 75th Anniversary Service marking the opening of Protestant Mission work in Korea.

Today we honor those who do not seek honors, and we express our appreciation of those who do not come to us seeking appreciation. For we have come together to pay tribute to the missionaries of many Protestant denominations from many countries who, for 75 years, have been working with us, often persecuted, often slandered, often misunderstood, but persevering with faith and courage to bring to this land the benefits of the gospel.

We ~~can~~<sup>shall</sup> never forget the sacrificial labors of their pioneers--men like Allen, Underwood, Appenzeller, Moffett and Baird. Their names have become a part of our own history. And today we celebrate the fact that their work, begun so humbly and under such great hardships, has now grown so greatly that the Christian faith has become one of the strong bulwarks of our Republic, and Korea's great Protestant churches are known throughout the world.

There are more Protestant seminary students in Korea today than in any other country in Asia, Africa or Latin America. No visitor to Korea can fail to be impressed by the multitude of church steeples dominating the skyline of our cities and spreading out through the countryside to the smallest mountain village.

The influence of the Christian faith has penetrated every phase of Korean life and culture.

In the field of social health and welfare, from the very beginning Christian missionaries demonstrated to our people in practical and visible ways the love of Jesus Christ for all men and women, rich and poor, high and low alike, with no distinction. Their hospitals were islands of mercy in a sea of suffering. It has

been rightly said of Dr. Horace Allen, whom we honor in particular on this 75th Anniversary of his arrival in Korea in 1884, that "he opened the Hermit Kingdom to the gospel with his surgeon's scalpel." From that day to this,--from Dr. Allen's little Royal Hospital in Seoul to such <sup>great</sup> modern-day projects as the Amputee Vocational Training Center in Taejon which has <sup>brought</sup> ~~done much to bring~~ hope and opportunity to the cripples of the Korea War, Christians have stood in the forefront of our country's continuing battle against ~~multiple~~ disease and death.

In the field of education, it was such Christian schools as Yonsei, Ewha and Soongsil which pioneered in bringing modern educational methods and standards to revitalize <sup>or</sup> the ancient heritage of learning, of which we are still proud. It may be said that it was the Christian church which first opened wide the gates of academic learning to Korea's women, and it is no accident that today one of the most distinguished members of the Korean delegation to the United Nations is a woman and a Protestant Christian, president of the largest women's university in the world.

Our very existence in the family of nations owes much to the Christian faith. During the years of Japanese oppression, the missionaries, though they sincerely sought to avoid political entanglements, could not hide their sympathies for the cause of Korean independence and their influences felt in the struggle for our national rights. As a result, it was again no accident that of the 33 signers of the Korean Declaration of Independence, in 1919, 15 were Protestant Christians.

The debt we owe to our missionary friends is beyond all calculation. Only a part of it can be measured in terms of church buildings, schools, hospitals and relief centers. More important than these concrete contributions to the progress and development of our country, are the intangible resources of heart and mind and spirit which have come to us through the sacrificial work of the Christian missionaries and which arm us with fresh courage and strength in our struggle against the forces of atheistic materialism that threaten us from the north. In the battle for men's minds, faith is more powerful than bullets.

It is above all for their faith, then, as it is demonstrated by their words and ministered in love, that today, we the people of Korea, delight to do honor to our friends, the missionaries. Thank you.

A THEOLOGICAL REFLECTION UPON THE MISSION ACTIVITY  
OF THE PRESBYTERIAN CHURCH USA  
IN SOUTH KOREA

by

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for

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In partial fulfillment of the requirements  
for the Doctor of Ministry  
Union Theological Seminary in Virginia

# CONTENTS

INTRODUCTION	1
THE MANDATE FOR MISSIONS	2
BIBLICAL MOTIFS OF RECONCILIATION	5
1. Reconciliation of the Fallen Individual	5
2. Reconciliation of the Fallen Relationship between Man and Woman	6
3. The Reconciliation of the Fallen Relationship between Brother and Brother	7
4. The Reconciliation of Fallen Human Institutions	8
A. Political Institutions	10
B. Economic Institutions	12
C. Ecclesiastical Institutions	15
D. Social/Educational Institutions	16
5. The Reconciliation of the Fallen Ecological Systems	17
A. The Land	17
B. Man's Body	18
C. The Fallenness of the Ecological Relationship Between Man and the Earth	19
PRINCIPLES OF APPLICATION	22
1. The Inter-relatedness of all Dimensions of Reconciliation	22
2. The Priority of the Individual	22
3. The Historic Incompleteness of Reconciliation and the Necessity of Proclamation	23
4. The Church's Mission is Based on the Guidance of the Holy Spirit	
GRAPHIC ILLUSTRATION OF SURVEY RESULTS	27
THE PRACTICE OF MISSIONS IN KOREA BY PCUS	30
1. The Fallen Individual	30
2. The Fallen Relationship Between Man and Woman	32

3. Reconciliation of the Fallen Relationship Between Brother and brother	32
4. Reconciliation of Fallen Economic Institutions	33
5. Governmental Institutions	35
6. Reconciliation of the Fallen Ecclesiastical Institutions	35
7. Social/Educational Institutions	37
8. Reconciliation of the Relationship Between Man and the Land: Agriculture	38
9. Medical	40
10. Ecology	43
11. Other Involvements	43
EVALUATION OF SURVEY	45
1. A Model for Missions	55
2. Conclusion	61
BIBLIOGRAPHY	62

## INTRODUCTION

I have been serving as a missionary in South Korea since August of 1976. My assignment is to serve as an English Theology teacher at the Presbyterian Theological Seminary. During my period of service I have had an opportunity to travel extensively in Korea and to become familiar with the work of the other Southern Presbyterian Missionaries. In this paper, which is to be written in partial fulfillment of the requirements for the Doctor of Ministry degree at Union Seminary in Virginia, I would like to reflect theologically on how fully the Southern Presbyterian Church is fulfilling the task of missions in Korea.

According to the nature of the Doctor of Ministry degree, this paper is not to be primarily a research paper; but rather a reflection based upon experience. Thus my data has come from my personal experience of being a short-term missionary. This involves participation in the on-going business of Seoul Station, observation of other missionary's work, and conversations both formal and informal with other missionaries. During my stay in Korea I have, of course, been exposed to the work of many other churches, but will in this paper restrict my inquiry to just Southern Presbyterian Mission activities. It might be added that I have familiarized myself with the extensive bibliographical materials on the history, strategy and theology of missions. This reading has naturally informed my reflection upon missions. But in this paper I shall not use this reading as the basis of my reflection.

## THE MANDATE FOR MISSIONS

To theologially reflect critically, coherantly, and creatively upon any aspect of the church's life requires the utilization of a well-defined set of critieria. Against this critèria comparisons may be made. Without a clear vision of goals, however idealistic or pragmatic, we have no basis for knowing whether we are fulfilling the task undertaken.

The development of a full set of criteria against which to fully evaluate missions would require analysis and systemization of the mutable theological and prggmatic dimensions of missions. For instance, this may include some of the following areas: The nature of God in which missions is ultimately grounded. The theological and socialogical nature of the church which is God's instrument of missions. The fullness of the reconsiliation brought by Jesus Christ which is lived and witnessed to in the church today. The culture, psychology and needs of the people among whom the church seeks to witness. The status and the nature of the relationship between the indigenou church and the overseas church. There are many more.

With a realization of the incompleteness of the resulting criteria and evaluation and with an appreciation of the limits posed by time and limited experience, I have chosen reconsiliation brought by Christ as the basis for my criteria for reflection. This decision is not arbitrary but is consistent with what PCUS has agreed upon as its overall theological justification for missions. On October 19, 1962 at the Consultation on World Mission in Montreat, N.C., the PCUS adopted the following statement as the theological basis for missions:

"God, the Creator and Ruler of all, was in Christ reconciling the world to himself and has given to us the ministry of reconsiliation. He who gave his only Son to become man and to die and to rise again for the sin of the whole world, send his Church into all corners of the earth, in the power of the Holy

Spirit, to proclaim the Good News until the Lord Jesus comes again. He sends us to our neighbors and to the ends of the earth to be the witnesses and servants of his Kingdom. There is no other King; there is no other hope; there is no other life. Without hkm man perishes. Thus we <sup>who</sup> hope in the Lord Jesus and long for salvation stand under the inescapable imperative to carry the Gospel to all those who do not know him as Saviour and Lord..."

"God was in Christ reconciling the world to himself, and has given to us the ministry of reconciliation." This is our mandate for missions. And according to this statement, the PCUS sees its task of fulfilling this mandate by bearing witness to the reconciliation brought by Christ.

In order to understand this mandate, a closer look at the meaning of these terms must be taken. The theological statement clearly states that the Church is commanded to witness to the ends of the earth the reconciliation brought by Christ to the whole world. With these words it has affirmed that the scope of God's reconciliation is the world, but what is meant by the world is not clearly delineated nor is the meaning of reconciliation fully defined. At the risk of departing from the accepted position of the church, as well as of grounding this reflection upon a false basis, I will take the liberty of making explicit what I feel to be the intended meaning of these terms as used by the statement.

I shall take the term, "the world" to mean the whole of fallen creation. "We know that the whole creation has been groaning in travail together until now..." (Romans 8:22.) This includes not just man's soul but his body, his institutions, and the natural world as well as man's relationship to the natural world. The creation as fallen is totally immersed in sin and death and as such is at enmity with God and standing under His wrath. Reconciliation was brought by Christ in his obedient death on the cross, and implies the forgiveness of sin and the possible restoration of the whole of fallen creation to a harmonious



life-giving relationship with God. Reconciliation was fully, and once and for all accomplished, on the cross of Jesus Christ. This reconciliation however is only partly manifested within natural and human history. But due to the persistence of Sin which necessitates a last judgement and makes one hesitant to be all inclusive, it will be fully manifested only after the Second-coming of Jesus Christ at the end of time.<sup>1</sup> Since Christ's work of reconciliation includes the whole of fallen creation, our ministry of reconciliation, if it is to be complete, must bear witness to the totality of Christ's work.

The question I particularly seek to ask in this inquiry is this: Is the Presbyterian Church<sup>(PCUS)</sup> in its mission program in Korea indeed bearing witness to the fullness of Christ's reconciliation? Have we born witness to the totality of reconciliation as God seeks to bring salvation to every dimension of fallen reality? Or has our witness through our missions been only partial?

To help answer this question I have developed a set of rough criteria which represents summaries of the basic Biblical motifs that reveal various dimensions in God's plan for reconciliation. Together they ought to present an impression of the totality and scope of that reconciling work. They are next presented with some references to their Biblical basis and suggestions as to how they may be applied to the actual practice of missions.

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<sup>1</sup> Reinhold Niebuhr, The Nature and Destiny of Man. Vol. 2, p. 292. Niebuhr frequently speaks of the ambiguous nature of good and evil within history and points to the schaton as the point when history will finally be fulfilled.

## BIBLICAL MOTIFS OF RECONCILIATION

1. Reconciliation of the Fallen Individual

In the Genesis story of the fall, Adam and Eve are representative of the whole human race. They are collective persons just as Christ, through whom comes life, was a collective person. But they are also individuals and thus represent mankind not only in his collectivity but also in his individuality. From the Fall onward each individual person is tainted by sin and is in rebellion and at enmity with God. The individual person as sinful stands under God's wrath and is cut off from God, the source of life. The individual's reconciliation to God took place on the cross of Jesus Christ. But before that work of Christ can become affective within the person, bringing him life temporally as well as eternally; he must through the power of the Holy Spirit, accept Jesus Christ as Lord and Savior.<sup>2</sup> When the person accepts Christ he is enabled to participate in the Kingdom of God which is social, and has as a mundane manifestation the social institution of the historic church.

In practice this category would include evangelism, i.e., telling individuals the Gospel and participating in their nature as they make a decision for Christ and begin the Christian life. In one sense all

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<sup>2</sup>John Calvin puts it in terms of us being united to or engrafted onto Christ. Calvin declares: "First, we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us." (The Institutes, p. 537.) The means by which we are united to Christ and thus receive salvation is through the Holy Spirit. The Holy Spirit accomplishes this by giving us faith. (III, Ch. I/4, p. 541.)

missionaries are evangelists, they all at one time or another have the opportunity to tell others about their faith. And they are all certainly indirectly evangelistic just in being labeled missionaries. But in applying this category I have included only those who are assigned the specific task of being evangelists, or those who cited personal evangelism as one of their activities in their personal report.

## 2. Reconciliation of the Fallen Relationship between Man and Woman.

According to the Christian faith this is the most basic of human relationships. (This is opposed to the Confucian tradition in which the relationship between parent and child is basic.) This most basic of human relationships is disrupted by the Fall. In Genesis 3:16 part of the curse resulting from disobedience was that woman was not only to be worn down and degraded by the process of generation, but she was also to be ruled over by her husband. God's reconciliation of this relationship within the context of the family is seen in Paul's exhortation in Eph. 5:21-33, "Wives be subject to your husbands... Husbands love your wives as Christ loved the Church and gave himself up for her." In Galatians 3:25-29 we see a promise of final reconciliation of man and woman within the broader context of the whole Kingdom of God. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus..."

In regards to practical application: In the narrow sense this would involve women's liberation. But this must be qualified. By women's liberation I do not mean exclusively the particular ideological movement that has grown up in America since the late sixties. Rather I mean the enabling of both men and women to be equally free to serve the Lord in

whatever capacity He calls them. It seems to me that this area would include the enabling of women to participate fully in ecclesiastical institutions and in various capacities as demanded by the church's ministry. Also included is the development of the Christian family, in which both the husband and wife are submissive to the higher authority of Jesus Christ and find in Him the bounds within which they work out the questions of authority and equality in their relationship. The efforts of Christian missionaries to educate women would certainly belong in this area.

3. The Reconciliation of the Fallen Relationship between Brother and Brother. Genesis 4:16f, the story of Cain and Abel is symbolic of how the Fall infects with sin the relationship between two brothers and brings strife and death. Cain and Abel are brothers, but in them one sees embodied the class struggle between shepherds and farmers, the rich and poor, bourgeoisie and proletariat, black and white, nation and nation. The fallenness of the relationship between brothers on a collective scale results in racial strife and in war. Christ's reconciliation of this conflict is seen in his radical ethic, "You have heard that it was said, 'You shall love your neighbor and hate your enemy,' but I say to you 'Love your enemies and pray for those who persecute you.'" (Mt. 5:43-48.) Revelations 21:24-26 foresees the final end to brotherly strife in its extra-historical vision of the New Creation where all nations, the kings of the earth, shall gather and come to the Holy City. (See also Micah 4:1-4, Because of the law that shall go forth out of Zion, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn

war anymore.")

To bear witness to the reconciliation brought by Christ in a practical way would perhaps include working on a personal level to mediate conflict between individuals as is often done in counseling or in administration. It may also include working on a broader scale to bring reconciliation between two races that are at enmity, or participating in the task of maintaining peace or bringing peace to two nations that are in a state of hostility. The American church's participation in the civil rights movement of the sixties may be an example of this, as well as Christian involvement in the peace movements of the Vietnam war era and the present war in Ireland.

#### 4. The Reconciliation of Fallen Human Institutions.

As one reads scripture, one cannot help but be impressed with the Bible's recurring concern for human institutions. The Bible speaks in such categories as the Kingdom of God, the New Jerusalem, the tribe of Judea, and the church, all of which are institutional. Indeed, the Bible shows little interest in individuals out of context of institutions. When it does speak of individuals they are important because they are kings, prophets, apostles, or champions of the Faith; all of whom either built up or helped maintain institutions. Jesus Christ is an individual par excellence. He parted the company of other men and set out alone down the path of obedience which ended on the cross. But this lonely figure was not just an individual. He was representative of all humanity, and what is more, he is the head of the institution - the church. This emphasis in the Bible upon institutions grows out of a profound

understanding of the institutional nature of reality.<sup>3</sup>

According to scripture, not just human individuals but also institutions are fallen. In the Genesis story of the Tower of Babel we find a paradigm of all human institutions. As fallen they become vehicles of pride and serves to magnify and intensify human sin. Human institutions, due to their semi-mortal nature, minimal ability to transcend themselves and access to the instruments of power, are more susceptible to pretenses of divinity than is the individual ego. Since this is the case, they are capable of perpetuating death, injustice, and exploitation on a much broader scale than is possible with a single individual.<sup>4</sup>

Human institutions as fallen stand under God's wrath and are in need of

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<sup>3</sup> For a full discussion on the institutional nature of reality, see The Social Construction of Reality by Peter L. Berger and Thomas Luckmann, (New York: Doubleday, 1967.)

<sup>4</sup> Reinhold Niebuhr writes, " Nevertheless some distinctions must be made between the collective behaviour of men and thier individual attitudes. This is necessary in part because group pride, through having its scourse in individual attitudes, actually achieves a certain authority over the individual and results in unconditioned demands by the group upon the individual...A distinction between group pride and the egotism of individuals is necessary, furthermore, because the pretenseions and claims of a collective or social ego self exceed those of the individual ego. The group is more arrogant, hypocritical, self-centered and more ruthless in the pursuit of its ends than the individual." (p.208, V.I, Nature and Destiny of Man.)

Niebuhr elaborates this theses of the fallenness of humaness institutions and the collectives in Chapter VIII of Vol I of The Nature and Destiny of Man. That there is a difference between the morality of individuals and the collectives is also the theme of Moral Man and Immoral Society.

reconciliation.<sup>5</sup> (It must be affirmed that though institutions are fallen, they may none the less be used by God for his purposes.)

According to John Calvin and his Second use of the Law, human institutions may be used by God to restrain evil and thus bring some external order to society. This however does not lessen the fact that human institutions are fallen. (Institutions, Book II, Chap. VII/10. )

All human institutions are affected by the Fall, but it may be helpful for the sake of precision to suggest some general types of institutions that are fallen and thus included in the reconciling work of Christ.

A. Political institutions (Governmental institutions.)

The scripture is preeminently concerned with political realities and by whom and how the people are ruled. Properly, according to scripture, man is governed by God or by men who stand under the greater authority of God. This limits their power and directs them and thus insures good and righteous rule. The Old Testament struggle between King and Prophet is epitomized in the story of Naboth's vineyard (I Kings 21: 12f.) This reveals the fallenness of the human institution of kinship and the resulting injustice, and God's desire to reconcile it to himself. His desire becomes judgement in the face of man's hardness of heart. The Old Testament included in political institutions the juridical system which was responsible for deciding legal cases. The law given to Israel by God dealt with the proper administration of

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<sup>5</sup> William Stringfellow, in his book entitled An Ethic for Christians and Other Means in a Strange Land declares that human institutions, like humans, are creatures and are as men fallen. As fallen, the moral authority of all human institutions is the power of Death and individuals must rely upon the Charismatic gifts of the Holy Spirit in order to remain human and alive in their midst. All human institutions as fallen stand under God's judgement as revealed in Revelation's vision of the judgement of Babylon.

justice, (Deuteronomy 16: 18-20.) The prophets repeatedly speak of God's judgement in ~~fire~~ oracles against the corrupt juridical institution that developed in later Israel. (Amos 5: 16-17.)

In the New Testament, which lacks the overt political interest of the Old Testamen; Jesus, with his famous words of, "Render unto Caesar that which is Caesar's" follows all the prophets by establishing the limits on the demands and pretensions of political institutions.

(MT. 22: 15--22.) The reconciliation of man's fallen governmental institutions is historically manifest at Pentecost when the Church is brought into existence by the Holy Spirit. This new divinely ordered institution is characterized by rule by Christ. The vision of the final fulfillment of Christ's reconciliation of fallen human institutions is seen in Revelations where there is revealed the Holy City Jerusalem, a political institution governed fully by God.

When we turn to how the church is to practically bear witness to Christ in this area, we find that this has traditionally been a very thorny area for the church. It is filled with many dangers, not the least of which is that the church is always tottering on the brink of becoming just a political institution which aligns itself with some particular ideological persuasion and in so doing ceases to be the universal church of Jesus Christ. The many dangers, however, do not absolve the church of responsibility of bearing witness in this area. I see no absolute way in which the church must do this, there are many possibilities. One may be prophetic, that is by the power and authority of the Holy Spirit, proclaiming God's wrath and judgement upon governments that have exceeded their limits and made demands that interfere with or are contrary to their peoples' higher allegiance to God. Christians may



also bear witness to Christ's reconciliation of governmental institutions by participating in the creative task of building up and helping to maintain governmental structures that are consistent with God's rule and that do enable men to be obedient to God as revealed in the Scriptures. This could imply that Christians ought to actively participate in elections, supporting men who are of good character. It could mean lobbying to change laws that are oppressive. It could also mean refusal to obey man when their commands are contrary to God's<sup>and</sup> being willing to suffer the "legal" consequences of your actions: Death and imprisonment,<sup>6</sup> as did the early Christians who refused to confess Caesar as Lord, or the Korean Christians who died rather than bow to the Japanese Emperor.

#### B. Economic Institutions.

Economic institutions are the means by which the necessities of life and the blessings of this world are distributed. This system is fallen and infected by sin, the possible results are three-fold: The system ceases to function, the system unjustly distributes wealth, and/or it becomes the idolatrous center of men's lives that usurps the place of God. The first may be described as inflation, depression, or economic chaos. The third rider of the Apocalyptic horsemen, who rides through history until the end of time, is a harbinger of economic disaster. With him there is inflation or extreme scarcity. (Revelation 6: 5-6.) Concerning the second, the Old Testament has a great deal to say against

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<sup>6</sup> In the last section of the Institutes, Calvin speaks the largely unknown words, "But in that obedience which we have shown to be due the authority of rulers, we are always to make this exception, indeed to observe it as primary, that such obedience is never to lead us away from obedience to Him, to whose will the desires of all Kings ought to be subject, to whose decrees all their commands ought to be subject, to whose decrees all their commands ought to yield, to whose majesty their scepters ought to be submitted. And how absurd would it be that in satisfying men you should incur the displeasure of him for whose sake you obey men yourselves! If they command anything against him, let it go unesteemed, let us obey God rather than men." (Book IV, Ch. XX/ 32.)

corrupt economic systems in which the rich, in collaboration with corrupt political institutions, get richer through the exploitation of the people. (Amos 8:4-6.) Thirdly, Revelation in its vision of the judgement of Babylon points to God's judgements upon economic institutions that come before Him. That great and mighty city of Babylon is based upon an economic system that knows no bounds. It becomes idolatrous in that for the sake of mamman, even the souls of men are traded.

Since Israel's economy was essentially agricultural, God's reconciliation of this area of fallenness is expressed in the Old Testament primarily in terms of such laws as the gleaning laws (Lev. 23:22) and the provisions for the Sabbath and Jubilee year, which were designed to insure that all people had access to the land and to the products of the land. In the New Testament, which explicitly has little interest in economics, God's reconciliation of economics is seen in the founding of the church at Pentecost by the Holy Spirit. There in the words of Act 2:44-45, "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need," we see the foundations of a new economic order.

The Christian may practically bear witness in this area of Christ's Reconciliation by establishing and maintaining a just economic system among believer. This could include the proper and judicious management of money by the church in good stewardship as well as striving to actualize the radical vision given in Acts. This vision is to a limited degree fulfilled in the care for believers through insurance

programs, but more directly in living communally, implementing the Land's reform,<sup>7</sup> and making maximum use of limited resources.

The church may also, by its own life-style and economic system, call into question other economic systems that are exploitive or idolatrous. In the field of international missions, the church may work to help underdeveloped nations develop the necessary industry and capital to establish a strong economy. This is usually thought to be solely the sphere of government AID programs, but the development of industry and capital is not purely a secular enterprise. Since it involves the distribution of wealth as well as the situation of workers, it has a moral and religious dimension. If the church is to have any influence in providing norms upon which such ethical and religious questions are to be resolved, it must not be isolated from the development of the systems themselves.

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<sup>7</sup>The American system of private ownership of land which enables a few of the wealthy to deprive others from the use of the land while they hold it for the purpose of speculations is opposed to the Biblical concept of the use of the land. In ancient Israel the distribution of wealth was linked to the equal distribution of land. The land was an inheritance from God which not even the King could take from the person. (I Kings 21:3).

It may well be that the writings of Karl Marx and Henry George embody a much more Biblical understanding of the land than does the American capitalistic system. Henry George, the American economist, deserves special attention by the church. In his monumental work Progress and Poverty (New York: Robert Schalkenbach Foundation, 1958), written in 1879, there is proposed a system of land reform that would bring about a more equal distribution of wealth and eradicate poverty. Henry George presents this system without the atheistic and ideological presuppositions that render Marx so repugnant to the church. His principles have already been applied in many parts of the world. Indeed some have suggested that the present economic prosperity in South Korea is partially due to the land reform programs informed by Henry George's principles which were initiated in 1951. (pg. xvii, preface to 75th anniversary edition of Progress and Poverty.)

### C. Ecclesiastical Institutions

Ecclesiastical institutions, simply because they are established for the explicit purpose of serving God, are not exempt from the fallenness or the corruption of sin. They too become the vehicles of human pride. By subverting the Word of God, they are used by men for the advancement of their own power and glory.<sup>8</sup> Through the alignment with special interest groups they become the instruments by which men give divine sanctions to their corrupt political and economic institutions.

In some ways this area among the institutions becomes the focal point of God's reconciliation as well as his judgement. This judgement is seen in Jeremiah who speaks God's judgement upon the prophets and priest of Israel and Judah, who have perverted the Word of God and led the people astray. (Jeremiah 23: 9-40.) With a wiper Jesus purged the temple of merchants who had turned that ecclesiastical institution into an exploitive money-making venture. Of course, included among fallen institutions is the church itself. Ideally its head is Christ. But it is a constant struggle, as evidenced by the Pauline letters and indeed all of church history itself, to keep the church obedient to its Lord Christ. The final resolution of this struggle and the final reconciliation of this fallen institution, the church, will come at the end of time when Christ returns and with Him the Saints who shall rule the

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<sup>8</sup>Reinhold Niebuhr states, "The fact that human pride insinuated itself into the struggle of the Christian religion against the pride and self-will of nations merely proves how easily the pride of men can avail itself of the very instruments intended to mitigate it. The church, as well as the state, can become the vehicle of collective egotism. Every truth can be made the servant of sinful arrogance, including the prophetic truth that all men fall short of the truth ." (Reinhold Niebuhr, The Nature and Destiny of Man, Vol I, p. 217.)

earth. (Rev. 20:6.)

To practically bear witness to this area of reconciliation, the church must be attentive to the prophetic word from her own midst. This word reminds her that she is the body of Christ, but also is a human institution, and like all institutions, is fallen. She must constantly seek to develop and maintain institutional structures that are subordinate to God and serve to give Him glory. This involves church administration and church government. It also includes the perpetuation of these institutions and the training through seminaries of men and women to maintain them according to their divinely established purposes.

#### D. Social/Educational

In Scripture there is no mention of such things as modern universities or orphanages. Partly this is because they are the unique product of a modern world that has in the process of secularization and decentralization removed some institutions from the ecclesiastical umbrella. But their lack of direct mention by Scripture does not imply that they can be omitted or that Christ is not to be born witness to in them. Admittedly though, this is a catch-all category of things that do not clearly fit in any other of the institutional categories.

Certainly included in this would be the institutions of education that in some cases have a religious base, but has out reach and concern not just for the building of ecclesiastical institutions; but through education, the building up and maintaining of society as a whole. In the setting of the university, the church may bear witness to the Christian concern for every dimension of human life. This can have immense consequences for the structuring of a whole society.

Also included here are such things as social welfare systems, homes for the aged, orphanages, etc. All of these are institutions in which and through which the Christian may fulfill the mandate to bear witness to the reconciliation brought by Jesus Christ.

5. The Reconciliation of the Fallen Ecological Systems.

Fallenness has affected not only humanity but the natural creation, as well as man's relationship to the natural world. I have entitled this, "The Fallen Ecological Systems" because they are the natural biological systems that support and maintain human life. This may be broken down into three categories.

A. The Land (Agricultural)

In Genesis 3, after the Fall, the land itself is cursed. It will no longer readily yield forth its fruit to man. Rather, man must endlessly struggle for his livelihood, "Cursed is the ground because of you. In toil you shall eat of it... and you shall eat the plants of the field by the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."

I shall look at the Biblical themes of reconciliation of all three of these categories at one time. So let it suffice to suggest now that practical involvement in bearing witness in this area would consist in the church's involvement in agriculture. The church must bear witness to Christ's reconciliation by helping to develop new techniques of cultivation and then sharing them with those whose methods are less productive.

B. Man's body. (medical)

Man's body has come from the earth, it is dust and it will return to dust. Thus it participates in the Fallenness of the earth and man's relationship to the earth. Man's body, like the earth, grudgingly maintains life, and bears the taint of sin in the form of physical death and the living symptoms of death: disease and old age. The body's participation in Fallenness is also demonstrated in the curse upon Eve, in which she must suffer pain in childbirth. (Gen. 3:16.)

In placing disease in this area, some may object by saying that it more properly belongs with the fallen individual. It is true that some diseases result from individual sin, but on the whole it is safer to see disease as resulting not so much from individual sin but from the Fallenness of all creation, of which man's body is a part. (Though one must not exclude this etymology of individual sin.) This saves us from the untenable exercise of explaining all disease and injury as having direct moral and spiritual causes. An approach like this leads to magic and faith healings to the exclusion of medical science, but yet <sup>my approach</sup> does not exclude sin and separation from God as the ultimate cause of disease and injury.

The task of practically bearing witness to this area will engage the church in healing broken persons. The Holy Spirit who brings healing may choose to work through modern medicine or through the administration of certain supernatural gifts of healing to certain members of the church, or by both of these means. Thus the church must build hospitals which seek to provide the patients with the best that modern medicine can offer. It must seek to provide expert pastoral counseling. But also in collaboration

with these two more natural methods must allow for God's working "supernaturally" through prayer, laying on of hands, healing of memories, and the sacraments.

C. The Falleness of the Ecological relationship between Man and the Earth. (Ecology.)

At creation God gave man dominion over all the earth. He placed man in the Garden in order that he may express this dominion creatively by cultivating the Garden and taking care of it. In our modern era with the rise of Science and Technology, we are finding that even this relationship is fallen and tainted with sin. Man's dominance has become not creative care for the natural world but rather its greedy exploitation and destruction. Man is at enmity with the natural order, and the natural order is hostile to man.

The church's practical involvement in this area may consist in participating in the ecological movement. Being conscious of the ecological consequences of the types of energy usage within the Christian community is one example. I am suggesting that the church may bear witness to Christ's reconciliation of the creation by being willing to heat their buildings with solar energy, encouraging members of the church to drive small cars, or sending out missionaries who teach farmers how to generate propane gas with cow manure.

In the Scripture we see the reconciliation of the Fallen Ecological systems first promised in the Old Testament vision. This is the vision of the promised land flowing with milk and honey, in which through obedience to the law (which is the means of reconciliation) man's relationship to the creation is restored to its original pre-fall state.



Deuteronomy 7:12-15 sums up this vision of the Promise Land.

And because you hearken to these ordinances, and keep and do them, the Lord your God will keep with you the covenant and the steadfast love which he swore to your fathers to keep; he will love you, bless you, and multiply you; he will also bless the fruit of your body and the fruit of your ground, your grain and your wine and your oil, the increase of your cattle and the young of your flock, in the land which he swore to your fathers to give you. You shall be blessed above all peoples; there shall not be male or female barren among you, or among your cattle. And the Lord will take away from you all sickness; and none of the evil diseases of Egypt, which you knew, will he inflict upon you, but he will lay them upon all who hate you. (RSV)

In the New Testament as the Kingdom of God becomes manifest on earth in the Coming of Jesus, reconciliation of the ecological systems that support man's life is seen in Jesus' healing of their infirmities. One cannot read the Gospel of Mark without realizing that a vital part of Jesus' ministry was that of healing. Jesus brings healing and wholeness where there had been brokenness brought by the power of sin.

We find that the vision of the final promised reconciliation of creation, of the ecological systems, in Revelation's vision of a New Heaven and a New Earth. Indeed it is here in Revelations that we find the conclusion and final fulfillment of all the themes of reconciliation.

Then I saw a new heaven and a new earth; the first heaven and the first earth had passed away, and the sea was no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Rev. 21: 1-4),<sup>9</sup>

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<sup>9</sup> Isaiah's vision of the Peaceable Kingdom (Is. 11:6-8) is another reference that shows the final reconciliation of all Creation, in which there is not only peace among men but also within the whole natural world.

In this vision, the sin that brought the gulf between man and God is removed, making possible the final reconciliation, which is God and man dwelling together.<sup>10</sup>

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<sup>10</sup>In affirmation of the validity of this whole scheme, a slightly different but essentially similar idea is presented to describe the wholeness of man and thus the fullness of our Christian concern. This is the statement on Human Rights published by the World Alliance of Reformed Churches: "Our Biblical faith commits us to a view of human life in its wholeness expressed in three basic complementarities: Male and female, the individual and society, human life and its ecological context." (Theological Basis of Human Rights, Theological Consultation of WARC, London, Feb. 18-20, 1976. Published in Church and Theology, Seoul, Korea; Presbyterian Theological Seminary, No 9, 1977, p. 295. In A Christian Declaration of Human Rights by Jurgen Moltmann published in the same journal there is the section entitled, "Being created in the image of God is the basis of the right of human beings to rule over the earth and their right to community with the non-human creation." Under this section Moltmann elaborated, in reference to ecology and economics, the Biblical understanding of man's dominion over the earth and relationship to the earth. (IBID, 314-316.)

### Principles of Application

Before turning to the task of practically applying these criteria to missions in Korea, several observations upon them must be made. These observations ought to inform their use as well as dispell any doubts in the reader's mind about their validity. These observations should be used as a principle of application.

#### 1. The inter-relatedness of all dimensions of reconciliation.

Each of these dimensions of reconciliation is a distinct theme running through scripture. Each is profoundly related and cannot be fully understood unless placed in the context of all the others. In practice it is even difficult to distinctly separate them one from another. For instance, the fallenness of human institutions is meaningless unless rooted in the fallenness of the individuals that make up those institutions. The curse upon the land that initiates man's struggle for subsistence is partly based upon and certainly accentuated by man's unjust institutions that either deprive certain classes from access to the land or unequally distribute the produce from the land. The broken relationship between man and woman, brother and brother, and man's exploitation of the land, all have been institutionalized.

This close inter-relatedness of these dimensions ought to inform our practical witness to them by preventing us from easily concentrating our witness upon only one dimension to the exclusion of all others. For instance, it is a mistake to concentrate upon personal salvation without seeing the social structures in which the person must live as relevant.

2. The Priority of the Individual: I have affirmed the inter-relatedness of these dimensions. In the actual practice of missions, however, a clear priority must be given to the reconciliation of the

fallen individual.<sup>11</sup> In other words, this is to proclaim the Gospel to individuals and give them the opportunity to accept personal salvation and eternal life through Jesus Christ. This should be the starting point and the ultimate aim of all other church activity. Second in priority after personal evangelism is that saved individuals must be nurtured and guided in the faith. This means the development of community, which implies some type of ecclesiastical institution. The theological fact of this is that when an individual is saved, he is brought into the Kingdom of God in which there is the communion of saints. All the other categories follow these two basic ones, Evangelism and Ecclesiastical institutions, according to how the Holy Spirit directs the Christian witness in different ages and in different circumstances.

3. The ~~Historic~~ <sup>in History</sup> Incompleteness of Reconciliation and the Necessity of Proclamation. Each of these points of reconciliation has a manifestation within history; but their final fulfillment is in the Second Coming of Christ at the end of history. As stated in the opening pages of this paper, history still participates in fallenness. Thus history will

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<sup>11</sup> The International Congress on World Evangelism which took place in Lausanne from July 16-25, 1974 affirmed the priority of evangelism, yet also affirmed that Christian mission embraces the various forms of social action. (Paragraph 5 and 6 of the Lausanne Covenant, found summarized in the article intitled "The Significance of Lausanne" by John Stott, in the International Review of Mission. For evangelicals who have often stressed evangelism at the expense of other dimensions of Christ's reconciliation, this is a highly significant change in perspective. It may well serve to bring a more wholistic approach to missions, as well as insure that social action is firmly grounded on Biblical principles.

always be an ambiguous mixture of good and evil.<sup>12</sup> God's reconciliation as it takes place within history will never be fully and obviously God's reconciliation, for there will always be the veiling of sin. Or if it is manifest and seen as God's full reconciliation, it will only be for a fleeting moment and usually only grasped by those who have searched and waited for it in expectant faith. An example of this is the church itself. The church is the body of Christ, composed of redeemed and justified sinners. Glimpses of the church as the body of Christ have often been sustained within history by those within the church, but the church is equally just a fallen institution full of fallen individuals.<sup>13</sup> This historical incompleteness of the reconciliation which Christ brings and to which we are called<sup>tr</sup> witness implies that our witness can never rest in pure acts, but must also consist in verbal proclamation and faith. In short, our ministry of reconciliation must consist of two aspects; A striving to actualize in tangible form within history the reconciliation brought by Christ, and the proclamation through preaching and the sacraments of the Word of God which illumines certain historic achievements as Christ's reconciliation and points beyond them to the promise of

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<sup>12</sup> Reinhold Niebuhr expresses well this ambiguity of history in his reflections on the meaning of the last judgement: "The second fact in the symbol of the last judgement is its emphasis upon the distinction between good and evil in history. When history confronts God, the differences between good and evil are not swallowed up in a distinctionless eternity. All historical realities are indeed ambiguous. Therefore no absolute distinction between good and evil in them is possible. But this does not obviate the necessity and possibility of a final judgement upon good and evil...The very rigor with which all judgements in history culminate in a final judgement is thus an expression of meaningfulness of all historic conflicts between good and evil. Yet the necessity of a "final" judgement upon all other judgements is derived from the ambiguity of these conflicts." (The Nature, and Destiny of Man, Vol II, p. 292-93.)

<sup>13</sup> James M. Gustafson elaborates this theme in his little book entitled, Treasure in Earthen Vessels.

final fulfillment at the end of history. This is a very important qualification for it keeps us from utopian illusions, ~~o~~ther-worldliness, and/or from losing the Word of God.

4. The Church's mission is Based on the Guidance of the Holy Spirit. The categories that I have sought to develop to answer the question of whether the church is fulfilling her mission, should not be interpreted as the means of dictating to the church what it ought to do. The actual practice of missions rest upon the guidance and direction of the Holy Spirit, not upon a set of man-made criteria. These criteria, however, which are summaries of Biblical themes, hopefully suggest ways that the Holy Spirit may direct the Christian witness. Thus if some dimension is omitted, then it ought to raise flags and force the church to reflect seriously upon the question of whether it is truly being obedient to the guidance of the Holy Spirit.

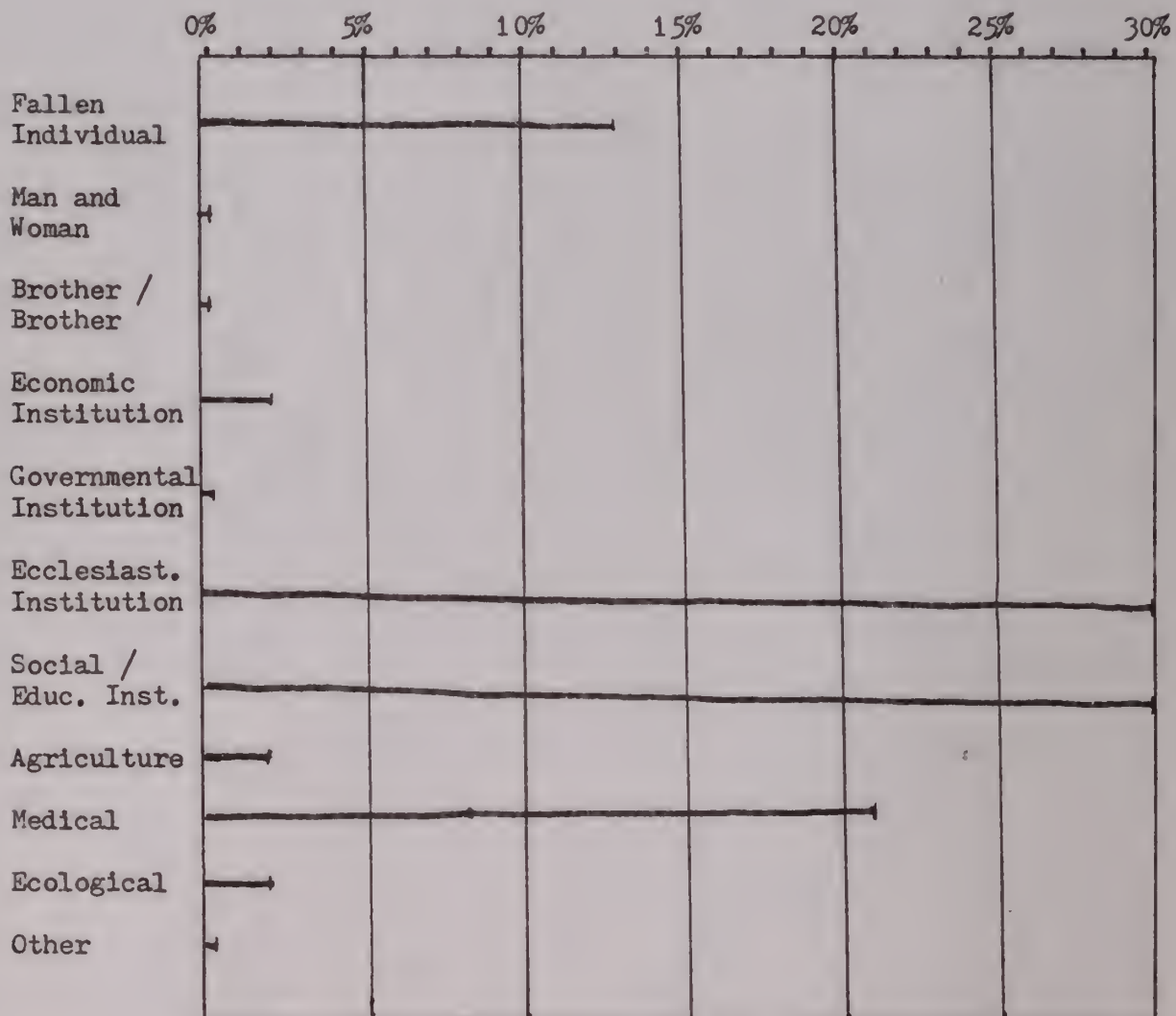
It might also be added in the way of a check upon the pretenses of this or any such project, that the work of God's Kingdom can never be defined and measured fully by graphs, statistics, or any other human method. These methods at best can only serve to reveal the bold contours of the visible church. They can never truly define the true invisible church.

Let us now turn to the practical application of this theological rubric, or to the practice of missions in Korea by the Presbyterian Church in the United States. The procedure is as follows: I reviewed the work of forty-nine PCUS missionaries. This is the majority but not the total number of the missionary force in Korea. Some had to be omitted because of incomplete knowledge of their work. The missionary's work was

categorized according to the eleven reconciliation motifs. I found that most missionaries were involved in a number of categories, but found that almost all had a specific area to which they were assigned and invested most of their time. This I termed full-time involvement. Their other involvements I termed part-time involvement. The data upon which I based these decisions came largely from the Reports for Information, January 1, 1977. My personal acquaintance with the missionaries' work complimented this basic source.

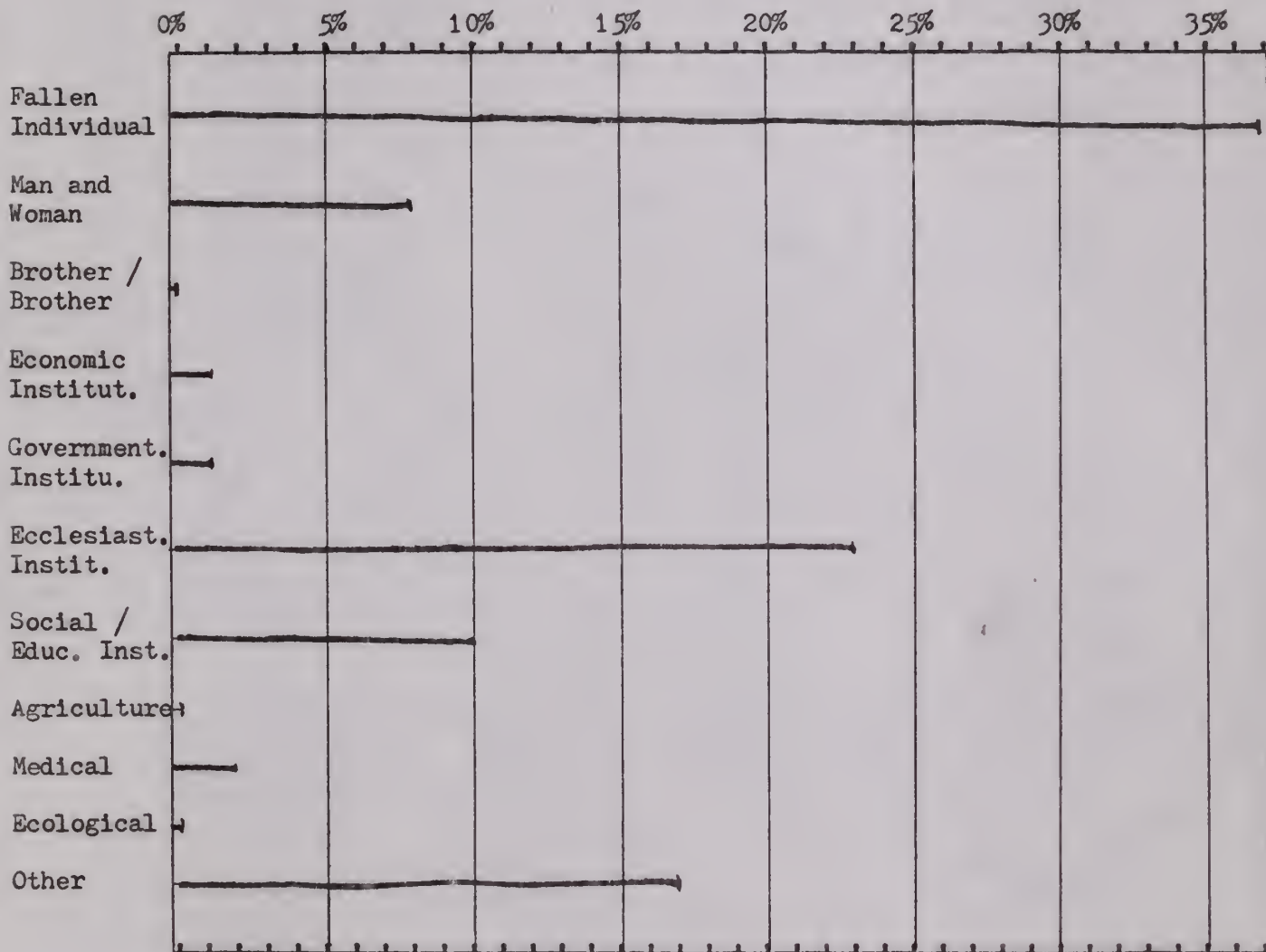
There follows a graphic presentation of the results of this survey.

PERCENTAGE OF THE TOTAL NUMBER OF FULL-TIME INVOLVEMENTS  
FOR EACH CATEGORY OF RECONCILIATION

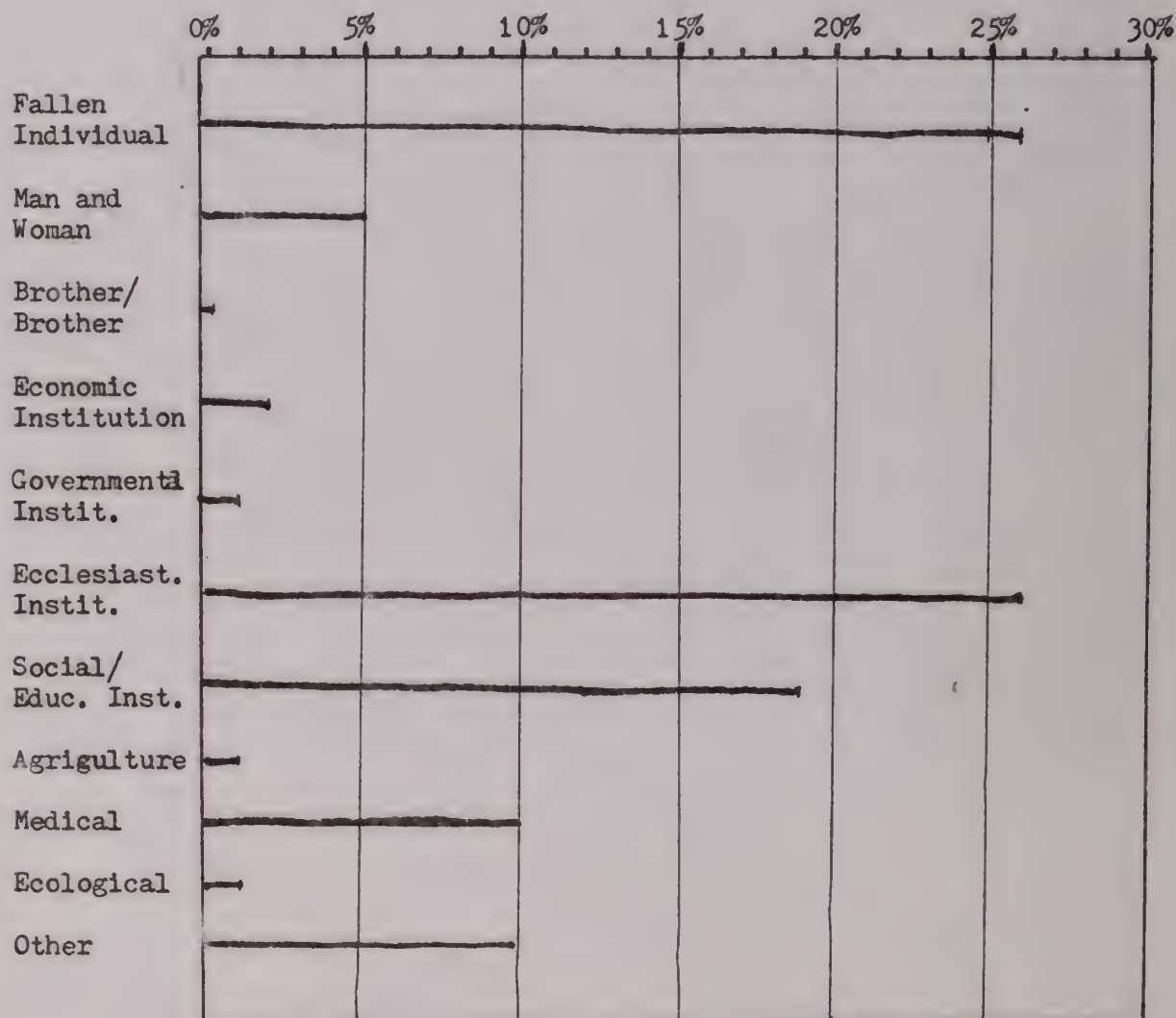




PERCENTAGE OF THE TOTAL NUMBER OF PART-TIME INVOLVEMENTS  
FOR EACH CATEGORY OF RECONCILIATION



PERCENTAGE OF THE TOTAL NUMBER OF INVOLVEMENTS, BOTH PART TIME AND  
FULL TIME, FOR EACH CATEGORY OF RECONCILIATION



## THE PRACTICE OF MISSIONS IN KOREA BY PCUS

## 1. The Fallen Individual.

In this category I have included those missionaries whose assignment is evangelism or who mentioned it as a major part-time activity in their personal work. By evangelism, I mean the sharing of the Gospel with those who have not heard of Christ or have not accepted him as personal Lord and Savior. The number of full-time assignments was six, which is thirteen percent of the total; and twenty-two part-time involvements or thirty-seven percent of the total part-time work. The total of both full-time and part-time was twenty eight persons, or twenty-six percent of the total involvement. I am sure that the actual number of part-time involvement is much higher than this. I think it is highly significant that we only have six out of forty-nine missionaries actually assigned directly to evangelism. It is also significant that so many missionaries saw their part-time involvement to be that of evangelism.

To help the reader visualize the type of work that I have assigned under each area of reconciliation and witness, it may be helpful to describe what some of the missionaries are actually doing. For example, Bets Huntley is assigned to pastoral care in the Kwangju Presbyterian Hospital. In the hospital his chief duty is presenting the Gospel to the patients and doing follow up work after they leave the hospital. In the follow - up work a member of the pastoral care team visits the patient after he has returned home to assist him in find his way into a Christian community.

Rev. Joe Hopper does rural evangelism. He and his wife, Dot, travel

out to the small villages. There Rev. Hopper preaches in the church and visits as many people in the village as possible. Mrs. Hopper has a great ministry with the children. Since the children crowd around in vast numbers anytime a foreigner appears, she has a ready audience for her Bible stories. Mrs. Hopper also does prison evangelism. She teaches Bible to the women at the Jeonju prison, and has enlisted the help of the women from churches in Jeonju.

Ellen and Dave Ross are involved in student evangelism. Dave has helped found a large, very dynamic student group named Yesu Chundodon. (예수 찬도단). The basic purpose of the group is the growth in the Holy Spirit of the members and sharing the Gospel with those who have not accepted Christ. The group has a large meeting every Tuesday night at the YWCA in Myongdong (명동), at which it is not unusual for there to be eight hundred or a thousand students present. Through frequent schools of evangelism, the students engage in intense prayer and Bible study and learn to witness. The group has concentrated its evangelistic efforts in Myongdong (명동), which is a large nightclub and tearoom district in Seoul. This area attracts the growing ranks of the youth counter-culture. Their witness started on the streets, giving out tracts. But as the doors have opened, they have literally begun to infiltrate the social structure that centers around the tea rooms. This has allowed them to engage in more personal and direct evangelism.

Personally, Ellen and Dave Ross have a very important evangelistic mission in their home. Their home is the frequent sight of prayer meetings and is always open to students who need counseling or just a place for fellowship.

## 2. The Fallen Relationship Between Man and Woman

In this area there were no full-time assignments. There were five part-time assignments which is eight per-cent of the total part-time involvement and five percent of the total part-time and full-time involvement.

In the organization of the Presbyterian mission there is no clearly defined role, such as in the case of an evangelist, that a missionary may occupy to bear witness in this area. This makes it somewhat difficult to see who is fulfilling it. But I placed in this category those individuals who are working in Honil Wŏn's Seminary or in some other capacity that relates directly to the elevation of the status of women in Korea. An important consequence of elevation of the status of women is the growing freedom to actively participate in the church as God calls them.

One example of a missionary working in this area would be Alma Grubbs. Her mission assignment is to Hanil Seminary as an English teacher and piano instructor, as well as the supervisor of kindergarten field work. Dorothy Hopper serves on the Honam Presbyterian council of the women of the Church. These women are involved in enabling women to play an active role in the teaching and administration of the church of Jesus Christ.

## 3. Reconciliation of the Fallen Relationship Between Brother and Brother.

According to the data examined, there were no involvements in this area. This is surely misleading. It has been observed that within the Christian institutions the process of reconciliation goes on all the time. Very often, since the missionary is somewhat outside the

system, he is called upon to play the role of mediator between two opposing parties. The missionary is not subject to the pressures of retaliation that a Korean may feel, because he is paid by the home board and often lives in somewhat isolation from the Korean community. A missionary cannot be easily fired just because he does not happen to be with the right party. This had disadvantages of course, but also the advantages of being able to achieve more distance from the situation than would be possible for a Korean. Thus the missionary is enabled to play an affective role as mediator. It is probably safe to assume that every missionary who has served in an administrative post in any of the church's institutions has done this.

Besides bearing witness to Christ's reconciliation of this administrative level, persons such as Bets Huntley, who works in pastoral care at Kwangju Christian Hospital, have helped bring reconciliation between real brothers and sisters who were at enmity with one another. It is certainly hoped that reconciliation between brother and brother has been the consequence of people receiving the Gospel, and thus is very difficult to measure.

#### 4. Reconciliation of Fallen Economic Institutions.

In this category I include those missionaries working directly with the development of economic structures. In this area there is one full time person amounting to two per cent of full-time involvement; and one part-time person which is one and one half per cent of part-time involvement. Together there are two persons, or two per-cent of total missionary involvement.

An example of this type of witness is Dr. Jack Prince who is assigned

as Dean of the School of Engineering at Soong Jun University. Besides this involvement, he is engaged in helping to develop Korea's industry. He sees an important part of his assignment as a missionary to be that of assisting in and bearing witness to Christ in the midst of the country's program of industrialization. Dr. Prince, because of his position as an expert (he is a ~~electrical~~ engineer) is often in contact with the Korean leaders in science and industry. He often advises them on the development of new industrial processes. In this context he is able to bear witness to Jesus Christ. Often when it becomes known that Dr. Prince is a missionary, people are quite surprised and ask him what a missionary is doing being concerned with industry and economic development? His presence is a witness to the fact that Christ is concerned with every sphere of human reality. Significant to his witness is his association with those "at the top," who are responsible for developing the industrial base of Korea's economic system. This can have far reaching consequences throughout the entire Korean society.

The other missionary involved in witnessing to Christ's reconciliation of the economic structures is Merrill Grubbs. His assignment is as an administrator of the Presbyterian Medical Center in Jeon Ju. Mr. Grubbs has been instrumental in founding a medical insurance program. The program was started in 1965, long before medical insurance was accepted in Korea. It is now being phased out because the Korean government has taken the initiative and started medical insurance programs of its own. The program developed by Mr. Grubbs has helped hundreds of people meet medical expenses by enabling them to pool their resources. (I placed this under reconciliation of economic systems rather than under

medical because an insurance program represents a way of setting up a system in which scarce resources may be distributed.)

#### 5. Governmental Institutions.

There was only one part-time involvement in this area, representing a total of one per-cent of the total involvement.

This is another category that is difficult to practically define because there are no clearly defined roles for missionary involvement in this area. The one person involved in this area participates in the human rights movement. He feels that it would be inconsistent with the Biblical faith not to strive to develop and maintain a government that rules with justice. He also feels that the South Korean's best defence against the communist aggression is for the government to respect and uphold the basic human rights. In short, the best defense against communism is for Korea to insure and maintain the freedom that is denied in North Korea.

He bears witness to this area of Christ's reconciliation by joining with Koreans and some missionaries in intercessory prayer for the government and for those who have been imprisoned as the result of their stand against the government on human rights. Due to his commitment to and concern for human rights, he has on occasion been brought into conflict with the government. But neither he nor the persons he shares this concern with intend to be anti-government.

#### 6. Reconciliation of the Fallen Ecclesiastical Institutions.

This is an area of heavy involvement. There were 14 full time assignments, or thirty per-cent of the total. There were also fourteen



part-time involvements, or twenty-three per-cent of the total in part-time. All totaled, there were twenty-eight, or twenty six per-cent of all the full time and part-time involvements.

This broad area of involvement may be broken down into a number of different emphases. The first is the maintenance of the mission itself. Almost all missionaries, in that most from time to time serve on the various station committees, are in this area. But I have included only John Talmage, the Field Secretary, whose fulltime job is administration of the mission business and its relationship with the Korean home church.

Another area are those missionaries working within the ecclesiastical structure of the Korean Church. The prime example of this may be Homer Rickabaugh who serves in the office of the General Assembly of the Presbyterian Church in Korea. He works closely with the General Secretary. In this position he has a variety of tasks. He handles all the English correspondence with the overseas churches. He has been closely involved with the OCCC through which mission resources from overseas churches are administered for a multitude of projects. Another part of his assignment is providing news of the Presbyterian Church in Korea in English for the missionary community and overseas churches. Besides these administrative services, Mr. Rickabaugh has been in a key position to help provide input into the decision making processes of the Korean Church at the General Assembly level.

Other missionaries, such as Joe Hopper, are very active in the Korean Church at Presbytery level. And even some, like David Seel, are active in the administration of the local church. David Seel is on the building committee of Zion Presbyterian Church in Jeonju.

The last large area of involvement by the Presbyterians is in the

Korean seminaries that train the leadership for the Korean Church. Dwight Linton and Timothy Lee serve as presidents of Honam and Taejon Seminaries. Others such as Laura Long and Cyris Moon serve as professors. Laura Long teaches conversational English and Bible at the Presbyterian Theological Seminary in Seoul. And Dr. Cyris Moon is the professor of Old Testament and Dean of the Graduate School.

#### 7. Social/Educational Institutions

Bearing witness in this dimension are fourteen full-time assignments or thirty per-cent of the total assignments; and six or ten per-cent of the total part-time assignments. All together there are twenty, or nineteen percent of the total full and part-time involvements.

This, like the ecclesiastical institutions, is a very general area. Primarily, however, I placed in it those missionaries who serve in schools and universities that have a religious base but are not ecclesiastical in the narrow sense.

These may include missionaries such as Moneta Prince who is the head of the English department at Soong Jun University at the Seoul campus; and Dr. John Summerville who teaches English, Asian history and philosophy, and contributes to the general intellectual turmoil at the Taejon Campus of Soong Jun University. In education there also must be included the teaching of missionary children. James Bundrant, for example, teaches all the science courses at the Korea Christian Academy, for all grades seven through twelve. He also serves as Chairman of the Academic Committee which seeks to maintain KCA's academic standards according to those set by the American schools.

Another example of missionary involvement, falling under social

institutions is the Boy's Home in Jeonju founded by John and Rocky Talmage. This is a home for orphan boys just coming out of reform school. The home provides sort of a half-way house between reform school and society. At the home they not only receive love, care, and guidance; but also are able to attend vocational school where they acquire a useful skill. In 1976, thirty boys passed through the home. Since 1973, when the home began, not a single boy who entered the home has returned to reform school: a tribute to the affectiveness of this mission.

#### 8. Reconciliation of the Relationship Between Man and the Land: Agriculture.

There was one full-time assignment in this area, representing two percent of the total full time assignments, and one per-cent of the total full and part-time assignments.

In actual practice, this category was very closely associated with ecology, so I shall speak of them together. (In theory agriculture should perhaps be subsumed under the general category of Ecology, but it seems at least with the rise of the Ecological movement with its focus on management of resources, man living in harmony with nature, and the development of alternative forms of energy, that there is a distinction to be made between the two.) The one person in the PCUS mission bearing this witness in this area is Charles Krauth. Mr. Krauth is assigned as a Science teacher at Soong Jun university at the Daejon campus. He has been teaching science classes and conducting labs, but on the first of last year has shifted most of his time into the SoongJun Rural Development project which is sponsored by the PCUS Task Force on World Hunger.

During the summer of 1976, Mr. Krauth moved his family into a small Korean house in a remote farming village. They have taken on the life of a traditional Korean farm family. The main purpose of the move is to work to improve the nutrition of the people in the area. Apparently it is extremely poor, as evidenced from the following quote from Mr. Krauth's personal report, " Nutrition is a real unknown. If the children run, play, don't cry too much, then mothers assume they are getting enough nutrition. Most children don't receive eggs or milk, and fresh vegetables are rare even in the summer. As one neighbor says, ' With three garlic buds a day, digestion is good and there is lots of nutrition.' "

The Krauth's are working to improve this situation by teaching and distributing information on nutrition to the households of their own village and many beyond. Also Mr. Krauth has built a hot house in which he hopes to demonstrate to the farmers how they can grow vegetables to improve their family's diet.

Mr. Krauth's work is also included under ecology because he is seeking to develop alternative sources of energy. Traditionally, Korea has used either yongtan or wood for cooking and heating. In the rural areas where yongtan is difficult to come by or expensive, the mountains have been nearly exhausted of their supply of wood, and straw or stubble from the fields is burned as fuel. Charlie Krauth has sought to develop another source of energy that arises naturally from the rural environment. He has tried some projects with solar heating in the hot-house and in his own home. But his major project is developing methods of generating methane gas for cooking and heating from cow manure. This is not a new idea, it has been widely introduced into many of the more tropical regions

of the world. In Korea where winters are so severe, there is a special problem of keeping the manure warm enough for the necessary biochemical processes to take place. Mr. Krauth has worked most of the bugs out of his system. So now, if one visits his house, he will be treated to meals cooked with natural methane gas. Its origin does not sound very appetizing, but in a country with a growing population and scarce resources, it is a blessing. The Krauths, in their willingness to endure the hardships of traditional Korean farm life, are bearing witness not only by their presence but also by their testimony to the fact that Christ's reconciliation includes man and his broken relationship to the land.

#### 9. Medical

In this area there were ten full-time assignments, amounting to twenty-one per cent of the total full-time assignments, and one part-time, or one and one half percent of the total part-time involvements. All totaled, there were eleven, or ten per cent of the total involvements.

In this category I included those missionaries engaged in the actual practice of medicine. I placed under social/ education institutions those such as Merrel Grubbs and Clarence Durham who are engaged in administration. I did this because they are not actually part of the healing process, but rather are maintaining and in institution.

From these statistics, it appears that PCUS involvement in medicine is very low. This is certainly misleading. Over the years PCUS has funded and developed four major medical institutions that offer an impressive array of services. They are as follows: Presbyterian Medical Center in Jeonju, Kwangju Christian Hospital, Wilson Leprosy Center in Soonchun, and the Soonchun Tuberculosis Rehabilitation Center. Recently the PCUS missions has just begun medical work on the Southern island of Koje Do.

These medical institutions are places in which many dimensions of reconciliation are born witness to. The most obvious is that peoples' bodies are healed. Take for instance the Presbyterian Medical Center. There, physical healing is a top priority, in that this institution has the best medical treatment that western science can offer. The missionary doctors are each experts in their fields and many have chosen to give up lucrative practices in their native countries. Besides the missionary doctors, there is a growing number of competent Korean doctors who are diminishing the need for missionary doctors.

Yet along with physical healing there is also spiritual healing. There are chaplains who minister to the patients at their bedsides. And often as they wait for treatment, they are presented the Gospel through verbal testimonies or audiovisuals. I do not know what the practice is at Jeonju, but in the Kwangju Hospital, Chaplain Betts Huntley lays on hands and prays for each person just before they are put to sleep in the operating room. Many patients find Christ as their Saviour while in the hospital and return to their homes with new life and new hope. There are volumes of exciting stories of men and women who have entered the mission hospital near physical and spiritual death, but have returned alive and ready to witness to the Gospel of Jesus Christ. Just last year alone, at the PMC, there were fifteen hundred decisions for Christ.

There are other less conspicuous areas of reconciliation born witness to in the hospitals. The hospital is an institution and its administration bears witness to Christ. It also embraces economic systems, not only in the way that it manages its own economic resources, but in the way that it provides for poor patients who have nothing. Examples of

this are found not only in the charity programs of the hospital, but also in such programs as Mr. Grubb's medical insurance program.. Lastly, the hospital is a community, not just of patients, but of all the diverse personnel required to maintain such a large institution. In that community there takes place a witness to many of the dimensions of Christ's reconciliation. Reconciliation between person and person must take place all the time if they are to love and work together in harmony. The role of mediator that the missionary must often play has already been mentioned. In this community there also takes place spiritual growth and maturation in the faith. To name one instance, Sharon Shaw is active in teaching English and doing personal evangelism among the doctors and their wives.

If one turns to look at the doctors themselves, one finds in them this same diversity of witness. They are not simply healers of bodies, but healers of persons. Dr. John Seal is a brilliant surgeon who has restored many cancer patients to wholeness, but he is also an evangelist and a great man of faith. As a testimony to his concern for healing, he has written a book entitled, Does My Father Know I'm Hurting, in which he describes some of his patients who have been transformed by their encounter with Jesus Christ. Dr. Seal is also the director of the hospital and relentlessly strives for excellence in the staff and services rendered.

Another one of our staff is Dr. John Shaw. He is in orthopedics. Under his leadership the Presbyterian Medical Center has developed a rehabilitation team which he describes as a major witnessing force in the

hospital. He writes, "Our team ministry to the physically disabled patient became a reality as we saw the disciplines of orthopedics, therapy, nursing, social service and evangelism gel into a body that became effective in expressing and carrying out a treatment program for these patients." He then writes about patients who by the work of the team have been able to function normally in society again as well as have discovered Christ.

Dr. Dick Nieuwma also deserves mention. He is a dentist at the Kwangju Christian Hospital. Besides being an excellent dentist, he is also a brilliant language student. If one is already a Christian and part of the missionary community, while he is working on your teeth and you are unable to say a word, he is apt to give you an extensive lesson in the Chinese roots of Korean words. If, on the other hand, your Korean is excellent but you are not a Christian, he may take the opportunity to share the Gospel with you.

#### 10. Ecology

Charlie Krauth is the only person involved in this area. See "Agriculture" for a description of his work in ecology.

#### 11. Other Involvements.

In this area there were ten part-time involvements amounting to sixteen and one half per-cent of the total, and nine percent of both part-time and full-time involvements.

In this category I placed those persons who did not fit clearly in any of the above categories, but who are perceived by the missionaries as part of their witness to Jesus Christ. These involvements break down into two general groups. The first are those missionary wives who see their



chief responsibility to be taking care of the Christian nurture of their families. The second group were those who saw their area of involvement as missionaries to be that of writing. Martha Huntley has contributed several articles to the Presbyterian Survey. She and Bets covered the Global Missions Conference in Montreat. She has also published four other articles in various publications. Her most recent project is a book on the early missionaries in Korea. In it she hopes to tell about these missionaries as people and study the impact upon Korean culture as well as upon the missionaries. Dot Hopper is another missionary with literary talents. She contributes articles once a month to the "Thoughts of the Times," a column in an English daily serving the whole country. It might be added that she is also a poet. At the farewell party for the Talmages who are retiring after forty years of service, she read a long humorous poem commemorating their service here.

## EVALUATION OF SURVEY

Upon reviewing the activities of the PCUS missionary personnel in Korea on the basis of these criteria, one cannot help but be impressed with the diversity of the involvements. Nearly every area of Christ's reconciliation is somewhere covered. I am sure that if the involvements of the institutions which are associated with or supported by the Presbyterian mission were subjected to the same criteria as the individuals, we would find even more diversity of witness. The scope of the Presbyterian's work is impressive and it is far more wide-spread than most people realize. The following critical reflections are not meant to detract from this achievement, but rather to assist in the on-going process of striving to witness more totally to Jesus Christ.

All the levels are represented, but one may question whether the levels of involvement are what they should be. This question is a perennial question for any mission. Its answer rests upon many factors, such as the actual situation, openings for missions, involvement of the Korean Church, financial resources, etc; not to mention the guidance of the Holy Spirit for that particular age. The present levels of involvement may represent a fully adequate witness to the work of Jesus Christ as required by the contemporary situation in Korea. But a few observations are in order that may suggest the need to re-evaluate our present levels of commitment.

I have previously asserted that personal evangelism is the top priority and the establishment of ecclesiastical structures is a second

priority. If this is the correct ordering, then the data suggests that we have failed to maintain that order. The total number of involvements, both full time and part-time for evangelism and ecclesiastical institutions is the same; but there are more than twice as many fulltime assignments to ecclesiastical institutions as there are to evangelism. There are only six full time involvements in evangelism. And of these three, David Ross, Joe Hopper, and R. Goette are actually assigned as evangelists by the Board of Missions. The Presbyterian Church seems to have left evangelism up to those who, on their own initiative, take up the task. The large number of part-time involvements in evangelism, not to speak of the clamorings of the full-time evangelists for more helpers and the immense success of our present evangelistic efforts, suggest that there is still great need in this area. One might raise the question whether we have shifted our attention to the maintenance of the institutions we have founded to the neglect of our primary task, which is the proclamation of the Gospel. Here I do not suggest that we cease our active involvement in institutions, but that we increase the number of full-time evangelists.

One might also question whether our witness is adequate in the other low areas of economics, government, agriculture, and ecology. Some may argue that in the face of great political oppression and economic injustice, we need to have a much more active witness in the area of government and economics. But among the missionaries there does not seem to be any concensus, either over how bad the situation actually is, or on what the church's role ought to be. Indeed the mission seems to be deeply divided over this issue. There needs to be some reflection on the problem and an attempt at forming some type of concensus.

Korea has made tremendous progress in agriculture in recent years. In a recent report published by the Asian Development Bank, it was noted that of all the nations in Asia only Taiwan and South Korea have been able to effectively employ new agricultural technology and maintain levels of production that are consistent with the needs of their populations. (Time, may 23, 1977.) Thus there may not be the urgent need in Korea for heavy mission involvement in this area, as opposed to the situation of Bangladesh. But there is and always will be the need for a symbolic expression of Christ's concern for the relationship between man and the land. It may be that Mr. Krauth has fulfilled this, but it seems that other groups, such as Jesus Abbey and the Seventh Day Adventists, have done a much better job. Perhaps the minimal witness of the mainline denominations which seem to have stressed the spiritual aspect of the Gospel to the neglect of the material side have created a vacuum which has been filled with various heretical sects. These sects, for example the Tong Il movement and Elder Park's Christian Town, stress the fact that God gives material blessings to those who obey and follow him.<sup>13</sup>

Ecology has already been mentioned as it relates to agriculture. Yet it also includes man's care for the environment and his management of the earth's resources which include energy. Excepting Mr. Krauth, there is no witness in this area and to my knowledge there is little work done in this area by the government. Korea is engaged in a program of massive industrialization which has undoubtedly brought great benefits for the people, but in the process Korea's life-style is beginning to immitate

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<sup>13</sup>A very good but somewhat dated presentation of all the major sects in Korea is provided in the Transactions of the Royal Asiatic Society, Vol. XLIII, 1967.

the wealthy industrialized nations which consume and waste vast amounts of energy. It seems that in the face of the impending energy crisis, there is an urgent need for the mission to increase its witness in this area. One possibility may be a reappraisal of our own use of energy. Since we often live in large houses, rely heavily upon automobiles, we are great energy consumers. It may be more consistent with the Gospel, not only in terms of ecology but also in terms of social justice, if we were to seek to apply alternate sources of energy, or make new living arrangements. By the way we have lived, one may wonder whether we have born witness to the Gospel or to the American life-style.

The final area I wish to discuss is the fallen relationship between brother and brother. All other areas of reconciliation were blatantly covered by our mission, except for this one. It has already been observed that reconciliation in this area is indeed taking place, and thus the gap is partly accounted for either by lack of mention in the personal reports of this activity or by the lack of a clearly defined role that makes this activity clearly defineable. But none the less, it points us to a possible area where our witness could be improved.

Besides the forms of personal reconciliation that may be taking place, there seems to be the need for this to be exercised on a more obvious scale. In Korea we live in a nation which is in a state of official hostility with North Korea. In a very real sense, it is not just two nations but brothers who are at enmity with one another. Here it seems is the urgent need as well as opportunity for Christians to bear witness to the reconciling love of Christ. It would perhaps be constructive if the

Presbyterian Mission could explore means of bearing witness in this area. There are admittedly very many difficulties. To name a few: A. A major obstacle is the vested interest of both regimes in remaining in a state of hostility. The maintenance of strong militaries and regimentation of the population serve the double purpose of providing protection as well as insuring the power of the two leaders, Kim Il Sung and Park Chung Hee. B. The very real threat of military invasion of the South by the North must not be taken lightly. C. The Marxist ideology of the North, which at its very heart is atheistic and brutally imperialistic, D/ The widely accepted stricture against the church becoming involved in political matters, E. and the perceived helplessness of the church in the face of such intractable build-ups of earthly power. These difficulties and many more besides, however, do not excuse the church from the obligation of seeking a more effective witness to the reconciliation that is possible in Christ.

In seeking to bear witness in this area, all efforts must be solidly grounded on prayer for guidance as well as intercessory prayer for the governments and peoples of North and South Korea. I would propose that the PCUS mission, on its own and later in collaboration with the Korean Church, set aside the fifteenth of every month, which is the day of the monthly air raid drill, for a time of intercessory prayer for the reconciliation of the North and South. Prayer groups could be formed all over Korea.

In such groups a number of things could take place. There could be repentance for the hatred we have all had for the North. The missionaries, being foreigners and thus somewhat more detached from the situation, could take the lead in loving our enemies, even when they are the North Koreans.

There could be prayers for guidance as to what sort of action should be taken. Lastly, there could be a spiritual warfare waged against the powers of darkness that are feeding upon and perpetuating the hatred and hostility. If this last suggestion sounds somewhat shamanistic and an insult to the sophistication of modern man, then it is well to remember the words of St. Paul in which we are warned that, "We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of the present darkness, against the spiritual host of wickedness in the heavenly places." (Eph. 6:12 f.) The spiritual nature of the conflict assures us that though we lack military power, we do have spiritual power. "For though we live in the world, we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds." (II Cor. 10:3-4/) Surely there are spiritual strongholds on both sides of the DMZ that must be destroyed before reconciliation can become a reality. Unless we perceive the situation in these terms and unless we embrace the ultimate solution which is Christ, the church is powerless. Indeed, without the real power given in Christ, it will only be a pitiful example of how men can cling to fond, sentimental illusions.

Depending on the guidance of the Holy Spirit, perhaps missionaries either of Asia or the West ought to seek to enter the North. However, until this becomes possible, our witness could have to rely chiefly upon such things as Christian radio and smuggling in Bibles and other literature. All this of course, presupposes that true reconciliation can take place only in Christ, not in political or military conquest.

Two other critical observations must be made that do not immediately appear from the data alone, but arise out of my total experience with the Presbyterian Mission in Korea. They are observations that relate not so much to the levels of involvement, but rather grow out of the first and third principles that I asserted ought to inform the application of the themes of reconciliation.

The first principle concerned the fact that each of these themes is unified and forms a whole. But upon examining the actual practice of missions, it seems that our witness is not wholistic, but fragmented. We persistently bear witness to only one aspect of Christ's work without showing it to be related to all the others.

For example, David Ross is an evangelist. He and his group concentrate largely upon the individual and his relationship to Jesus Christ. Through David Ross and his work, the Holy Spirit has brought many people into a life-transforming relationship with Jesus Christ. These people have come from all walks of life, they thus have the opportunity of bearing witness to a large portion of society. The focus of David's work is evangelism; implicit in his work however are all the other dimensions of Christ's reconciliation. This is particularly true when he is preaching, for he points out these other areas of work. (The areas of reconciliation between brother and brother and also between man and woman are not just seen from preaching, but also from the life of the group itself.) For the observer, however, the evangelistic activity takes place largely in isolation from the other areas, such as government, economics, and agriculture. Charlie Krauth is another example. He is working in relative isolation on agriculture and ecology. He is not an evangelist



except indirectly through the title of missionary. When non-Christians see him and his work they do not see the total picture. They see the agriculture but not its relationship to the rest of Christ's work. They may leave their encounter with Mr. Krauth with new ideas of how to improve their nutrition or how to generate methane gas, but yet never encounter Jesus Christ or see that they are related. (Of course Charlie may use the opportunity of showing agricultural methods to bear witness to his personal faith. I am speaking here only of the obvious witness for the unbeliever.)

This concentration on only one aspect of Christ's work is not necessarily bad, a missionary can not be everything all at once. If one is to do something well he must achieve some level of specialization. On the mission field there is the need for all kinds of experts. It is not this specialization that poses the problem, rather it is that they often function in relative isolation from one another. Thus the unity between them is obscured. There is of course a unifying principle, <sup>it is</sup> that each of the men is part of the body of Christ, and each of their specialties bears witness to one of the areas of human existence that is included in the reconciling work of Jesus Christ. But the "body," so to speak, is so spread out that unless one moves to a lofty vantage point that is unavailable to most, particularly the non-Christian, the unity is not readily perceived. For our witness to be more effective, all the dimensions of reconciliation must be brought together in such a way that the relationship between them is immediately impressed upon the observer.

On the basis of the third guiding principle which stipulates that our witness through action must be in the context of the Word of God that clarifies and reveals the full meaning of the action, a second critical

observation may be made. It seems that as one moves out of the two "traditional, "religious" dimensions of Christian witness; evangelism and ecclesiastical institutions, there is the tendency to divorce one's actions from the context in which the word of God is proclaimed. One moves beyond the reach of the "Church" into the sphere of the secular. The result is that we may have men and women engaged in these other areas who may have a strong personal faith, (indeed the sole motivation for their work may be their faith); but from the perspective of the outside observer, their activities are not seen as informed by or as standing in relationship to their faith and the community in which the word of God is proclaimed that upholds their faith. Consequently their actions lose their full symbolic impact and their usefulness as a witness to Jesus Christ is diminished. It is the Word of God that articulates the meaning of the action and reveals its full intent. This would be true even if all the dimensions of reconciliation were brought together. Perhaps because this ideal possibility will be possible only at the end of time, the Word of God which points to that final moment of fulfillment is even more necessary.

For an example one may return to Mr. Krauth's work in agriculture. Mr. Krauth is part of a community in which the Word of God is proclaimed but not in a way that easily incorporates or is obvious to the people around him. I would like to further illustrate this from one of my own experiences. It is not taken from the mission field but I am convinced that it could have taken place on the mission field. One summer I did Clinical Pastoral Education in a slum in Richmond, Virginia. Five of us, all ministerial students, worked in a community center on various types of social action.

Our work and our community were, however, divorced from the evident proclamation of the Word of God. As a group we did not collectively seek the Lord in prayer. We never read Scripture and our preaching was in churches and <sup>by</sup> congregations outside the area of our work. Among us as a group there were none of the marks of the church. As a result, the full meaning and impact of our works, and we did a good many, was missed by the people. For the most part the people in the area did not even realize we were Christians. They thought we were employed by the government. Despite our good intentions and our ultimate motivation which was Jesus Christ, we failed to bear witness to Him. We failed to point to Him as the ultimate hope beyond our actions.

I repeat: A Christian witness cannot stand alone. It must be coupled with the Word of God which provides the true meaning of those acts. This meaning has been obscured by the veiling of sin. This may sound very restrictive for it places all of our actions in the shadow of the church. But unless it is placed there, there is nothing very distinctive about our work. A missionary doctor may hold dental clinics in the rural areas. Even though he is a Christian there would be little difference between him and a government health team doing the same thing. But if the missionary doctor took with him an evangelist who would tell the Gospel in which the healing love of Christ was stressed, then the clarifying Word of God would be present. There would be no problem in distinguishing the missionary from the government health team. (By the way, this is the way Dr. Nieuwma works when he goes into the field.)

### A Model for Missions

In response to the last two critical observations concerning lack of unity and actions out of context with God's Word, I would like to suggest a model for missions that may serve to bear witness to all the dimensions of reconciliation, to maintain their unity in a way that is obvious to everyone, and to do all this in the context of the Word of God which reveals the ultimate meaning of the missionary's actions. An analogy of this type of model for missions would be a magnifying glass that gathers up the diverse rays of sunlight and focuses them into one highly visible point.<sup>14</sup>

It seems to me that a model of mission work that would accomplish this very thing would be to send out not single missionaries, nor even mere mission stations, but Christian communities. Such a community, to be a missionary community, would need to have at least the following characteristics.

1. It must be a full human community, providing its members with a social system and a means of livelihood. The basic structure of the community would be built upon the Word of God as preached and as made visible in the regular administration of the sacraments according to

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<sup>14</sup>In a real sense our mission hospitals achieve this very thing. They combine many of the dimensions of Christ's work; healing of the body, personal evangelism, economics, etc; and place them all in the context of the community where the Word of God is proclaimed. This is a significant achievement and has been a great instrument by which Christ has brought many into his Kingdom. The witness that a hospital provides however is somewhat limited because the hospital does not provide a readily emulateable model for Christian community. By virtue of its specialization in healing and the immense technical sophistication, it does not provide a model for more normal human community. It may well have been that in the early days of missions when the hospital was a part of every mission compound, that they may have provided a more adequate model than they do today.

Christ's institution and upon prayer.

2. The community must earn its own livelihood through whatever means are employed by the natives, providing that they are not opposed to the Christian faith. For instance, if the community is in a rural area, then farming ought to be the means of support; if in the city perhaps small factories could be established. Outside support ought to be discouraged.

3. The community must strive for a relative degree of self-sufficiency and independence from the existing economic, social, and governmental and religious systems. This is necessary if it is to have its own systems informed by the Christian faith and not by the prevailing culture.

4. While striving for autonomy and independence, the community must not be isolated from the world, but be in the very midst of it. Isolation may result from many other things besides geographic isolation. A great discrepancy in wealth and life-style, language and cultural differences, and an unloving condescending attitude on the part of the missionaries can cause isolation. If the community is isolated it is like placing a light under a bushel, no one can see the light.

5. The community must be open, not closed. All would be free to come and participate in the life of the community, thus making it possible to receive Christ, but receive him in a context that shows his reconciliation includes not just their souls but every dimension of their life.<sup>15</sup>

<sup>15</sup> I have no desire to undertake a polemic against mission compounds. But often the mission compound has been anything but open. It's walls and the immense difference of wealth between the inside and outside have often served to hinder the people in accepting Christ. The compound has also served to communicate the western life-style which may or may not be consistent with the Gospel. Despite all the drawbacks to mission compounds, the PCUS witness in Korea has been enormously effective. The compound has enabled the missionaries to minimize the problems of living in an alien culture, primarily in regards to raising their children. These ideals of community which I suggest are not meant for everyone, only the few that are willing and able to make the sacrifice.

6. As soon as there is one convert, education programs must be started. Such programs do not take place outside of the community, rather education must be in the form of the convert joining in the life and study of the community itself.

7. As the original members of the missionary community retire or die, their places would be filled not with other missionaries but with the native Christians.

These are just general points. The structure of an actual missionary community would of course have to be worked out in much more detail. I feel that this would be a highly effective means of being witness to the totality of God's reconciling work in Jesus Christ. The ideal of community itself being the most effective witness to God and his work seems to be supported by the fact that God himself in history used community as the means of communicating the revelation of Himself to all mankind. The Holy Scripture is the history of two communities which God called out from among all the peoples of the earth. In the Old Testament God called out Israel and made her existence possible by his mighty acts of salvation. At Pentecost, through the power of the Holy Spirit, God raised up the New Israel, the Church of Jesus Christ. Both in the common life of these peoples and in God's Word which they were commissioned to proclaim, the reconciliation brought by God for the whole world was born witness to.

After the New Testament, Church history is filled with examples of men seeking to express the totality of the new life in Christ by forming communities. Indeed church history is the history of a community, the church. But the monasteries of the Middle Ages are a special example, as

is the Genva that John Calvin was instrumental in founding. In Geneva every dimension of life was placed in the context of, and had its meaning in relation to, the Word of God. This was a great witness to the totality of Christ's reconciling work.

I would like to give one final example of how community itself was explicitly used as a means of conducting the missionary task of bearing witness to all the dimensions of Christ's work. This was the evangelization of England which took place around 600 AD under Pope Gregory. Next to St. Paul's work, it was perhaps the most affective missionary campaign in history. The details of this community approach to missions are recorded in an unpublished paper written by Father Archer Torrey, entitled Gregorian Missionary Methods. The following quotes are taken from that paper.

When it was decided that it was the time to evangelize the Barbarians of the North, Pope Gregory organized a team of forty missionaries. He placed them under the leadership of one of the most mature leaders in the church of Italy, not a man of action but a man of prayer. All of these men believed in the power of prayer and they had already spent a number of years together in a close-knit community. There were no individualists among them, they were truly a team.

The team included not only clergy, ( and they seem to have picked up some priest-interpreters in Paris on their way), but the famous Deacon James, catechist and musician, who later stayed at his post when his bishop fled; the choir-boy Honorius, who grew up in the country, had all his education in the country, and became the fifth Archbishop --- the last of the missionaries and the first to be educated entirely within the country. Within his one lifetime the Church in England became almost entirely independent of the missionaries. But there were also, in addition to the catechists and preachers, ( and probably doctors, masons and farmers, for this team proposed to support itself by its own

labor and in supporting themselves they also taught the natives the art of making mortar and erecting buildings of masonry as well as the latest scientific farming methods, for which the Land of Kent has been famous ever since.

The effect of this approach was astounding.

"The sight of this and of cultured foreign gentlemen laboring with their own hands to support themselves and doing work which the proud native warriors considered only fit for women, all in order that they might learn of Jesus, had a moving effect upon the brutal Saxon beyond all words. The missionaries arrived in the Spring. By Christmas, ten thousand native men, besides women and children, presented themselves for Baptism in the Medway River. But they did not stop at merely being baptised. Many of them joined the missionaries and soon the compound had more natives than foreigners. These remarkable missionaries began from the beginning to train native leadership and native clergy --- not by organizing a school separate from the missionaries, but by taking the natives into their own home ( and the forty missionaries had only two homes...) and sharing with them their meals, their prayers, their labor, and their studies. That the training was thorough is indicated by the example of Deusdedit, a man from Surrey who was converted in the first preaching of the Gospel in that country. This man came to the theological college ( the Abbey ) the year he was converted, when the mission had been in the country forty years. Eighteen years later he became the first native Archbishop.

In the years immediately following the arrival of the first team of forty, there were only twelve more sent. As the members of the team died they were replaced by natives. The rapid indigenization and self-sufficiency of the resulting church is testified by the fact that by the 96th year after the team's arrival, missionary administration ended and there were only native Archbishops. The 11th year marked the end of missionary influence in theological education.

The lessons contained in this little segment of ancient church history may well hold the seminal ideas for a valid and much needed new model for present day missions. I feel that it is a viable option for the Presbyterian Church in its mission work in Korea and perhaps even moreso in new mission fields, such as Bangladesh. Its application



however should not be limited to must the mission field. I believe this same model, if implemented in the midst of the well-established church in America may hold the key to a new vitalization and revival of the American Church.

In a place such as Korea, this type of witness would not exclude the other more specialized witnesses. It would rather serve to compliment them and serve the symbolic function of demonstrating the relatedness of all the witnesses. As an example of how such a community may help bear witness to the total work of Christ, let us return to the example of David Ross and others. David Ross works primarily in evangelism. He may in his preaching point out the totality of the reconciling work of Christ. But how much more effective his witness would be if those with whom he works could go and participate in such a mission community for a while. There they could see clearly how Christ reconciles not just individuals but economic systems, political systems, and man's relationship to the land. They could return with a new vision of the totality of Christ's work. And they could set about with renewed enthusiasm and concrete ideas to transform the systems in which they must live. When skeptics say Christ has nothing to do with economics or whatever, they could say, "YES he does! I've seen it with my own eyes. Go see for yourself!" Or think of Charlie Krauth. In order to learn more about agricultural techniques, his neighbors could join the community for awhile. There it would be possible for them to not only learn about agriculture but to see how it is related to the total Christian life. They may even meet Christ, and meet Him as one concerned with them as farmers living close to the earth.

In conclusion: In this paper I have sought to develop a theological rubric that describes the various dimensions of the full scope of Christ's reconciling work. I have applied that rubric to the work of the Presbyterian Church US in South Korea and then made some suggestions as to how we may more effectively fulfill the mandate of bearing witness to the reconciliation brought by Jesus Christ. There is obviously much need for further clarification of these categories and the interpretive principles. And on their basis many other critical observations may be made concerning mission work in Korea. This work is far from complete, but in my personal experience of being a missionary in Korea, I have found these criteria extremely helpful. They provided me with a means by which to evaluate my experience, but more importantly they helped bring coherence to a huge diversity of missionary activities and revealed them all to be profoundly related.

I believe that these criteria and interpretive principles that define the dimensions of Christ's reconciliation and inform our understanding of the relationships between them, can be used to clarify not just mission work but the work of the whole Church. They may serve to challenge the church always to restlessly expand the scope of its witness to Jesus Christ. At this time, as the Korean Church approaches its hundredth anniversary, it would be especially challenging to ask whether the Korean Church is bearing witness to the total work of Jesus Christ. Or has its witness only been partial, and thus robbed the Gospel of its mighty power not just to transform individuals but whole societies? I leave further speculation on this question up to the reader.

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			Vol. IV, No. 4, 5, 6, 7
			11, 12

Owned:	1909 Vol. V. 1, 2, 3, 4, 5, 6, 7, 8, 9	12;	1910 Vol. VI 1 3ab, 4	Vol. VII (1910)	9, 10, 11, 12
Missing:	Vol. V	10, 11	Vol. VI 2		

~~Owned: Vol. VIII (1911) complete, Vol. IX (1912) complete, Vol. X (1913) complete, Vol. XI (1914) complete, Vol. XII (1915) complete, Vol. XIII (1916) complete~~

Owned: Vol. VII (1911); Vol. VIII (1912) Vol. IX (1913) Vol. X (1914), Vol. XI (1915), Vol. XII (1916)

Owned:	1917 Vol. XIII 2, 4, 5	8, 9, 10, 11, 12
Missing:	Vol. XIII 1, 3	6, 7

Magazines: The Korean Review (1901-06), Seoul

Owned: Vols. 1 (1901); 2 (1902); 3 (1903); 4 (1904) exc. April; 5 (1905) exc. Oct.; 6 (1906) Jan-Jui.

Missing Vols. 1 4 No. 4 April, 5 No. 11 Oct. ; 6 - Aug. to Dec.

Magazines: The Korean Repository, Serial 1892-98 (Suspended 1893-94)

Owned. Vols. 1 (1892), 2 (1895),

Magazines: Royal Asiatic Society, Lower Branch, Transactions

Owned: Vols. 1 (1900) 2 (2) (1902) 6 (2) (1915) 9 (1918), 10 (1919)

Missing: 2 (1) (1901) 3 (03) 4 (1) 4 (2) 4 (3) (12-13) 5 (14) 4 (1) (15) 7 (16) 8

Owned: Vols. 11 (1920), 12 (2), 13 (2), 14 (2), 15 (2), 16 (2), 17 (2), 18 (2), 19 (2, 3)

Missing: 20 (1931)

Owned: Vols. 22 (3), 23 (1, 2) (1934) 27 (3), 28 (3)

Missing: 21 (1932), 24 25 26 29 30

Owned: Vols. 32 (1951), 33 ('57), 34 ('58), 35 ('59), 36 ('60), 37 ('61), 38 ('61), 39 ('62), 40 ('63)

Missing: 31 37 ('6)

Owned: Vols. 41 ('64)





- Vol. VII 1916 - Gold Mining in Korea
- Vol. VIII Introduction to the Study of Buddhism in Korea
- Vol. IX 1918 The Vegetation of Korea (13)  
The Account of the Shipwreck of a Dutch Vessel  
Hamel's The Kingdom of Korea
- Vol. X 1919 The Climate of Korea
- Vol. XI 1920 Capt. Basil Hall's Account.. 1816  
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- Vol. XII 1921 Ecological Studies, Tong-Ni River..
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- Vol. XIV 1923 Some Common Korean Foods - G. D. Van Buskirk, M.D.  
National Examination in Korea, - H. B. Hulbert  
Catalogue, Korai Pottery, Collection of A. I. Ludlow
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Beacon Fires of Old Korea - E. Wade Koons
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Some Wayside Flowers of Central Korea - A Sister of the CSP.
- Vol. XIX 1930 Some Pictures and Painters of Korea - Charles Hunt
- Supplement 1931 The Rt. Rev. Mark Napier Trollope, An Appreciation - H. H. Underwood

5. Volume XXXVI(1960), 152 pages includes:

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7. Volume XXXVIII(1961), 129 pages includes:

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by Father Richard Rutt  
Some Notes On the Songgyung'wan  
by Kim Chongguk and Kim Chinman  
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Societies by David Chung  
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His Foreign Policy by Dr. Lee Sun-keun

9. Volume XL(1963), 263 pages includes:

Revised and annotated Bibliography of Western  
Literature on Korea From the Earliest Times  
Until 1950. Compiled by G. St. G. M. Gompertz.

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- Vol. XX 1931 A Partial Bibliography of Occidental Lit. on Korea - H. H. Underwood (13)
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Rev. R. G. Thomas' Two Visits to Korea - M. W. G. L.
- Vol. XXIII 1934 Korean Boats and Ships - H. H. Underwood (13)
- Vol. XXIII, Pt. 2 (1934) Korean Weapons and Arms - J. L. Booth
- Vol. XXIV
- Vol. XXV
- Vol. XXVI Korean Astronomy - Carl Rufus
- Vol. XXVII (1937) Father Guepin de Cesjedes, Korea's First European Visitor - Ralph Comy  
Archbishop Mutel, A Biographical Sketch - G. St. G. M. Gumpertz
- Vol. XXVIII (1938) United States - Korean Relations 1866-1871 - E. M. Cable (13)
- Vol. XXIX
- Vol. XXX
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- Vol. XXXII (1951) Palaces in Seoul - Helen B. Chapin  
Yu-Yo, One of Korea's Ancient Capitals - "  
Tripitaka Koreana - Nak Chom Park



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Ginseng

Vol. IV (1) 1912 - The Old People of the New Land.  
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Vol. IV (2) 1913 - Japanese-Korean Relations after ~~1876~~ <sup>the Japanese Invasion of the 16<sup>th</sup> Cent. - I. Yamagata</sup>  
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Comings of Old Korea - H. Ichibara

Vol. IV (3) 1913 - Marriage Customs of Korea - A. H. Lay  
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The Celestial Kingdom of <sup>King</sup> Yi-lao Jo - W. E. Rugges

Vol. V 1914 - Korean Temples and Early Eastern Xty  
Korean Myths

Vol. VI (1) 1915 - History of Korean Medicine  
Afflictions in Korea

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Hunting and Hunters in Korea

제 14호

목표 : 성숙을 향한 상도교회  
표어 : 이웃이 되어 주는 교회

의료선교를 땅끝까지

# 살롬선교회보

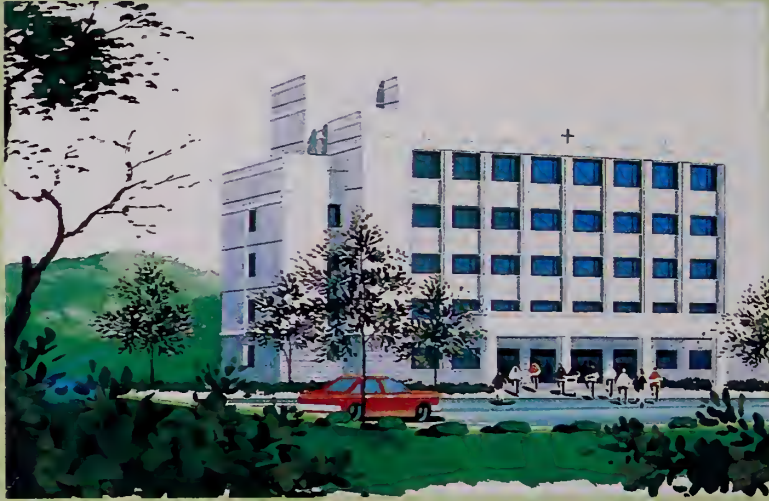
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대한예수교장로회

# 상도교회

# 재단법인 칠레 테무코 기독교병원 안내



칠레 테무코 기독교병원 조감도

## 추진현황

1991년 1월 25일 양국간 설립에 관한 협정서 조인부터 1992년 11월 10일 약 2년간 행정수속 완결

1. 재단법인 기독교병원 정관, 칠레 법무부 장관 제 1131호로 승인
2. 칠레 보건사회부 장관, 제885호로 병원인가승인
3. 칠레테무코시장 건축허가 승인

## 병원규모

1. 병원부지 : 약 8천평 (식가-한화 16억)
2. 총 건 평 : 1,600평 중 1차공사로(3층) 1,080평 (1평 공사비 150만원)
3. 병 상 : 150베드 (침대 1베드 : 100만원)
4. 총 건축 : 약 16억 (각교회 모금 및 은행 융자)
5. 병 원 : 예산규모액(약 42억)

## 병원건축(공사)

1. 착공 : 1993년 1월 4일
2. 완공(준공) : 1993년 12월 20일

## 병원인력

1. 의사, 간호사, 행정요원, 기사, 기타(180여명)

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| • 일반외과   | • 안과    | • 방사선과  |
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## 특집살롬선교회보 / 1993년도

### 상도교회 상징해설



1. **십자가** (꼭대기·중심부·정점) : 하나님과 인간의 만남의 다리이며 인간 역사에 단 한 번 나타났고 단 하나밖에 없는(요 14:16) 인류 유일의 소망을 대변하는 불변의 상징이다. 인류 전체를 구원하기 위해서 하나님께 드리려는 시공을 초월한 제사에서 유일절 어린 양으로, 축제의 제물로서 흠없고 죄없는 예수님이 바쳐진 것이다(벧 1:18~19). 이 십자가에서만 하나님과 나, 이웃과 나 사이의 사랑이 열리고 천국문이 열린다(고후 1:5). 이 십자가 좌패 위에다 INRI라 적었다. 즉 유대인의 왕 나사렛 예수라는 뜻이다. 이 십자가를 통하여 우리는 영으로 거듭나며 이것이 우리의 신앙 고백이다.

2. **교회** : 교회는 우주의 지구상에만 나타나게 되었다. 교회는 십자가를 통해서 나타나게 되고 교회의 할 일은 성경을 통해 예수 그리스도를 증거하는 것이다. 우리 교회의 모습을 축소적으로 담고 있으며 우측 상단 세계의 창은 성삼위의 임재하심. 좌측 8개의 창문은 세상을 향해 열린 모습이다.

3. **세상** (지구) : 예수님이 제자들에게 지구촌의 구석구석을 찾아가서 주님을 증거하라고 명령하셨다. 지구촌을 늘 우리의 신앙의 가슴에 품고 모일 때나 흠어질 때나 잊지 말고 선교하자는 선교의식을 상징한다.

4. **푸른색** : 上道를 걸어가는 신앙생활은 늘 푸른 하늘을 쳐다보며 풍부한 여유를 맛보게 된다. 구약시대에서는 성막, 제사장의 예복, 솔로몬의 성전에 푸른 천과 실이 사용되었고, 신약에서는 천국의 환상인 새 예루살렘이 기초석으로 청옥이 사용되었다.(계 21:19~20)

- 2 목회 논문·이웃이 되어주는 교회 / 김이봉 목사
- 4 특집 논문·살아있는 교회의 증거를 보여줍니다 / 총회장 한영재
- 5 선교지 소식·선교지 칠레 / 박병원 장로



- 7 특집·민주화를 위한 교회의 성숙을 기대한다 / 박화자 (전국어전도회 연합회 총무)
- 8 선교지 소식·칠레는 우리를 부르고 있습니다 / 이양덕 선교사
- 12 성지순례·성서속의 땅을 찾아서 / 석상순 목사
- 15 사명·이단에 대처하는 신앙 / 김재민 목사
- 18 특집·칠레 기독병원에 바라는 선교적 사명 / 김용희 장로
- 19 특집·2000년을 향한 선교비전 / 유경숙 권사
- 20 특집·선교 2세기를 향하여 나가는 상도교회 / 최종구 집사
- 22 특집·망끝 칠레에 하늘나라가 이루어지기를 / 김춘지 집사
- 23 특집·사랑 / 류현우 집사
- 24 '93년도 선교단체 봉사자
- 26 '93년도 국내 미자립교회 선교현황
- 27 '93년도 선교위원회 명단
- 28 교회행사·교회 창립 45주년 임직식 / 편집부
- 29 교회행사·근로청소년 위로회
- 29 교회행사·환경 미회원 위로회
- 30 사진으로 보는·상도교회 의료선교 현장
- 32 사진으로 보는·상도교회 이모저모



담임목사 / 김이봉 목사

# 이웃이 되어주는 교회

“네 의견에는 이 세 사람 중에 누가 강도 만난 자의 이웃이 되겠느냐  
가로되 자비를 베푼 자니이다 예수께서 이르시되 가서 너도 이와 같이  
하라 하시니라 (눅 10 :36~37)”

작년 본 교회의 표어는 “이웃과 함께하는 교회”이었다.  
금년 표어는 한걸음 더 나아가 “이웃이 되어주는 교회”로 정한다.

교회가 성숙된 교회의 사명을 다하려면 주님의 명령에 순종하는 교회가 되어야 함은 두 말할 나위 없다. 오늘의 한국 교회의 일반적인 모습은 실천이 부족한 “말씀 중심”의 강조이다. 말씀에 대한 강조는 매우 강하나 그 말씀이 구체적으로 육신화(Incarnation)되는 행위에서는 미미하다.

하나님의 본성이 “사랑”이라고 한다. 그러나 그 사랑이 하나님의 의지(will)속에만 있고 나타나지 아니한다면 우리는 하나님의 사랑을 알지도 느끼지도 못했을 것이다. 그러나 하나님의 본성으로서의 사랑이 육신의 옷을 입고 우리 가운데 오신 것이 예수 그리스도였다면 예수 그리스도를 통하여 우리는 하나님이란 어떤 분인지 깨달아 알게 된다. 그가 우리를 위하여 희생의 제물이 되어 주신 것을 보아서 사랑이 무엇인 것을 깨달아 알게 되었다.

교회는 그리스도의 몸이다.





그리스도가 보여준 것을 따라 순종해 나가는 것이 교회의 사명이다. 그렇다면 교회가 이 세상 안에서 해야 할 일은 사랑의 구체적 실천이다. 그것은 단순한 “구제사업”이 아닌 생명을 살려내는 사랑의 행위이어야 한다. 그것이 무엇일까? 곧 이웃이 누구인가?를 묻지 말고(일반 종교처럼)”이웃이 되어주는 것”이어야 하겠다.

그런 면에서 본 교회는 창립 40주년을 기하여 “주면서 성장하는 교회” 상(像)을 정립하며 선교사를 칠레에 파송하였고 교회의 모든 기구를 선교체제로 전환하여 온 바 금년에는 드디어 남미 선교의 쉼터가 될 칠레 데무코 기독교 병원을 건축하게 되었으니 이 얼마나 기쁘고 감사한 일인가. 하나님의 놀라운 은총에 감격할 뿐이다.

아무쪼록 이 일에 더욱 많은 분들의 자발적인 물질과 기도의 참여를 바란다. 이것이 “이웃이 되어주는 교회”로서의 실제적이고 구체적인 행위라고 생각하기 때문이다.

1993. 1. 3

# 살아있는 교회의 증거를 보여줍시다

칠레 테무코 기독교병원을 통한 선교 운동은  
 상도교회가 살아움직이는 생명체라는  
 증거일 뿐만 아니라, 칠레 국민으로 하여금  
 한국 교회가 복음의 생명력을 갖고 있는 그리스도의  
 사랑공동체임을 깨닫게 만드는 계기가 될 것입니다.



대한예수교장로회 총회장  
**한영제**

**기**독교의 역사는 복음의 성장과 확장의 역사입니다. 복음이 갖고 있는 변화의 능력, 그리고 그 확장의 역사를 기록하는 것이 교회사인 것입니다. 살아있는 교회, 생명력이 넘치는 교회에서는 예외없이 이같은 변화와 확장의 역사가 발견됩니다. 살았다는 이름은 가졌으나 죽은자(계 3:1) 같은 교회에서는 이러한 복음의 활동과 역사를 발견할 수 없습니다.

그러한 면에서 상도교회 전교우 여러분이 힘을 모아 추진하고 있는 칠레 테무코 기독교병원 설립운동은 상당히 중요하며 의미있는 일이라 여겨집니다.

더욱이 칠레 병원설립 계획이 하루 아침에 계획 추진된 것이 아니라 이미 1987년 8월 상도교회 창립 40주년 기념사업의 일환으로 이양덕 선교사님을 칠레에 파송한 것에서 연유하며, 2차에 걸쳐 의료선교단을 파견하는 등 지속적인 기도와 선교활동의 결과로 병원 설립 계획이 마련되었다는 데서 이 사업이 좋은 결실을 맺게 될 것이란 확신을 갖게 됩니다.

칠레 선교에 착수한지 불과 5년만에 칠레 정부가 병원 설립을 허가했을 뿐만 아니라, 이 사업을 위해 몰심 양면으로 지원하며 호의적인 자세를 보이게 된데는 상도교회 성도님들의 기도와, 선교현장에서 희생과 봉사로 그리스도의 사랑을 실천하신 선교 사역자들의 수고가 있었기 때문으로 봅니다. 돈이나 선교사를 보내는 것으로 해의 선교를 다한 것으로 착각하기 쉬운 현실에서 선교사를 파송하고 지속적으로 의료 선교단을 파견했을 뿐만 아니라, 의료 문명의 혜택을 받지 못하고 살아온 칠레 원주민을 질병으로부터 구원해야겠다는 사랑의 실천 이념이 병원설립 운동으로까지 연결되었던 것입니다.

이러한 선교 운동은 상도교회가 살아 움직이는 생명체라는 증거일 뿐만 아니라, 칠레 국민으로 하여금 한국 교회가 복음의 생명력을 갖고 있는 그리스도의 사랑공동체임을 깨닫게 만드는 계기가 될 것입니다.

총회에서도 상도교회 성도님들의 이러한 선교열의를

적극 지지하며 도와 드리는 입장에서 지난 77회 총회때 기독교병원 설립을 결의했을 뿐 아니라, 총회에서 이사를 파송하여 총회와의 유대관계를 강화시키는 한편, 기독교병원 설립을 위해 범교단적으로 헌금하여 지원할 것을 결의한 바 있습니다.

칠레 선교를 시작했고, 이제 병원 설립을 통해 선교의 결실을 맺고자 하는 상도교회 당회장 김이봉 목사님과 성도 여러분의 수고, 특히 이 사업이 상도교회만의 일이 아니라, 한국교회 전체의 일임을 알고 범교단적으로 설립추진위원회를 설립하여 병원설립을 추진하고자 노력하고 계신 테무코 기독교병원 설립 이사회 이사장 박병원 장로님 이하 임직원 여러분의 수고는 하나님의 도우심과 크신 은총 안에서 훌륭한 결실을 맺게 될 것으로 확신합니다.

복음은 받아들일때도 은혜가 되지만 남에게 증거하여 전파할 때 더 큰 은혜를 체험하게 됩니다. 상도교회의 순수한 선교 열정에서 비롯한 테무코 기독교병원 설립 운동이 칠레 오지의 원주민들에게 영육간에 구원을 선포하는 은혜의 결실을 맺기까지 모든 성도가 기도와 후원을 아끼지 말아야 하겠습니다. 병원을 통해 칠레 원주민들에게 치료의 혜택을 베풀고 복음을 전하여 그들에게 새로운 삶을 살게 만드는데 이 사업의 목적이 있습니다만, 이보다 더 중요한 것은 이 운동을 통해 한국 교회가 살아있다는 증거를 보여줄 수 있기 때문입니다. 우리 가운데 복음이 살아 역사하고 있다는 사실을 확인하기 위해서라도 이 운동에 적극적인 참여와 후원이 있어야겠습니다.

## 선교지 칠레

선교라는 말을 입에 올리지만 해도 마음이 무겁고 떨리는 마음을 금할 길이 없습니다. 그 이유는 이 지상명령인 선교는 절대 피할 수 없는 하나님의 분부요, 명령이기 때문입니다.

하나님앞에 못한다는 말은 없지만 다른 봉사와는 달리 선교는 주님의 유언이기 때문에 “예”라는 말 밖에는 없음을 부인할 수 없는 사실이므로 더욱 마음을 정돈하게 되고 하나님의 나라를 전파하는 일이므로 떨리는 마음은 예나 지금이나 다름이 없습니다.

하나님께서 저의 길을 예정하셔서 의학을 하게 되었습니다. 의학을 하고 의료선교를 통해 하나님의 뜻을 이루겠다는 신념으로 나이 어언 70을 몇년 앞두고 있는 저에게 총회 파송 의료선교사로 아프리카와 남미 볼리비아, 페루를 다녀올 수 있었습니다.

그리고 총회 세계 선교부 의료선교사로 중국 등지를 방문하면서 하나님께서 저의 길을 예정하신 의학을 하게 된 큰 뜻을 깨닫게 되고 성령의 감동을 입어 의료선교 사명을 더욱 깊이 깨닫게 되었습니다.

그러던 중 몸담고 있던 저희 교회 창립 40주년을 맞아 당회에서 해외선교사를 파송하기로 결의 하였습니다. 여러나라를 놓고 기도하던 중 사도행전 1:8 “오직 성령이 너희에게 임하시면 권능을 받고 예루살렘과 유대와 사마리아와 땅끝까지 이르러 내 증인이 되라”는 말씀에 의거하여 문자 그대로 땅끝을 찾던 중 우리나라와 정 반대인 남미 칠레를 택하게 되었습니다. 지역을



테무코시에 아름답게 지어진 칠레 테무코교회 모습



선교부장 / 박병원 장로

택하여 놓고 선교사를 보내달라는 기도속에 현재 선교사 이양덕 선교사와 연결이 되어 87년 9월 총회 세계선교부 파송으로 파송예배를 드리게 되었습니다.

선교사를 파송해 놓고 물질은 물론 온 교우들의 기도는 지금도 잊을 수 없는 감사입니다. 선교를 효율적으로 감당하도록 선교 지원을 연구하던 중 88년 8월 의료선교사로 파송을 받고 칠레 마푸체(인디오 원주민)족 만여명을 무료 진료하게 되었습니다.

그 결과 90년도 2월에 칠레의 롱키마이지역에 화산 폭발로 인하여 칠레 정부의 요청으로부터 화재민을 위하여 진료요청을 받아 봉사하게 되었습니다. 이렇게 선교가 진행되는 동안 교회 6교회를 개척 및 건립하게 되었고, 6교회의 성도들이 700여명으로 증가하는 놀라운 성장을 가져왔고 무엇보다도 카톨릭이 국교인 이 나라에 개신교의 성령의 역사가 일어나고 있으며, 지금도 개신교의 위상이 높아졌다는 사실에 감사를 드립니다.



의료봉사는 선교정책에 있어 제일 중요하다.



테무코교회 헌당식이 드러지던 날. 이 교회를 통해 복음은 확장되고 있다.

의료의 혜택을 받지 못하는 원주민을 보면서 하나님께 기도를 하던 중 칠레 정부로부터 현 기독교병원 부지를 기증받게 되었고, 종합병원을 건립해 달라는 칠레 정부로부터 정식 요청을 받아 91년도 1월 25일 칠레 테무코 기독교병원 추진에 관한 양국간의 협정서를 조인하게 되었으며, 사단법인으로 인가를 얻기까지 오고갔던 서류, 전화 등 이루 말할 수 없는 노력은 물론 하나님께 드렸던 기도는 하나님께서 증인이 되어줄 것입니다.

91년도 11월 16일 기공식 예배를 현지에서 드리게 되었고, 92년도 12월 18일 김이봉 목사님 이강백 장로님 그리고 필자 등 현지를 방문 건축업자를 선정하였습니다.

93년 1월 중순에는 기초를 놓고 병원의 건립을 시작 93년 11월 완공하여 93년 12월 20일부터는 병원을 개원하게 될 것입니다.

의료선교를 통해 복음을 받았던 우리나라가 108여년 만에 땅끝 칠레에 복음의 빛을 갠다는 사실만해도 놀라움을 금할 길이 없습니다. 이 병원을 통해 영육간에 질병치료는 물론 양국간의 국위선양과 민간외교와 더불어 그곳에 사는 교민들의 위상을 회복시키는 놀라운

일도 하게 되었습니다.

우리나라 50, 60년대에 걸여왔던 삶이 칠레 원주민들의 생활상입니다. 험벗고, 굶주린 것도 마음이 아프지만 의료혜택을 받지 못해서 질병이 만연되고, 많은 환자들이 치료를 못받고 귀한 생명을 잃는 것을 볼 때 마음이 저려옵니다. 복음이 의술과 함께 들어왔던 것이 현실이며 역사인 만큼 의료선교를 통한 복음사역은 놀라운 성장을 가져오리라 확신합니다.

이제 시작에 불과합니다. 지금까지도 기도와 물심양면으로 후원하셨던 분들의 관심이 커다란 열매를 맺는데 좋은 거름이 될 것을 확신하면서 우리의 시작은 미약하지만 나중에 심히 창대하리라는 하나님의 능력의 말씀을 믿고 성령안에서 이 일을 추진하였기에 열매를 맺게 하시는 이도 하나님이실줄을 믿습니다. 저나 우리 모두는 하나님의 도구일 뿐입니다.

이루어지는 과정 과정을 통해 하나님께 영광을 돌릴 일을 마음에 새기며, 모든 영광을 하나님께 돌립니다. 이 일을 위해 기도와 물질적으로 돕는 모든 분들에게 하나님의 축복이 함께 하시기를 빕니다.



칠레의 한 학교교실이 임시 병실로 사용되기도 했다.



칠레를 방문하여 양국기를 교환하면서 기쁨을 나누고 있다.

# 민주화를 위한 교회의 성숙을 기대한다



여전도회 전국연합회 총무 박화자

사 무엘 베케트는 「고도를 기다리며」에서 기다리고 기다려도 아무것도 오지 않아 마침내 절망하는 현대인의 모습을 그려 많은 사람의 공감을 얻은 바 있다.

여성안수 문제는 번번히 무산되는 경험을 해왔음에도 불구하고 근래 몇년동안 “선교 공동체로서의 사명을 다하는 교회” “화해와 평화를 실현하는 교회”라는 주제로 모인 교단 총회에 참석하면서 경험한 크나 큰 충격은 많은 생각을 갖게 한다.

여성안수 부결의 이유에 대해서 목사님들, 장로님들이 반대한다고 하고 장로님들 목사님들이 반대한다고 한다. 젊으신 분은 나이 드신 한 세대가 가야 된다고 하고 나이 드신 분은 젊은 목사일수록 라이벌 의식이 강해서 더 반대한다고 한다. 여성안수가 허락되었을 때 개교회의 형편이 어떻게 될 것인지 생각하면 매우 중요하고 심각한 문제이니 신중히 결정할 일이라고 초긴장하시는 분도 있고 어느 개인을 지칭하여 그의 발언하는 태도를 부표의 원인으로 삼기도 한다. 그 어느 한 가지도 와닿는 이유가 없다.

그동안 성서적 입장을 내세워 상당한 쟁론이 있어 왔다. 여성안수는 성서의 가르침이 아니라고 하며 예수님의 12제자는 남자뿐이었다고 주장하면 오래히 부활의 첫 증인 막달라 마리아, 학식높은 아볼로로 신앙으로 인도한 브리스길라, 율바교회의 도르가, 빌립보 교회의 루디아 등 수많은 여성들이 그리스도의 공동체 안에서 사도로, 예언자로, 선교사로서 지도력을 발휘하여 초기 기독교 운동에 동참자로 제자직을 감당한 모습들을 내보였다. “여자는 교회에서 잠잠하라”(고전

14:33~35)고 주장하면 여성들은 이미 교사로 성가대로 구역장으로 봉사하고 있다고 응했다. 여성은 남자의 독처하는 것이 좋지 못하여 “돕는 배필”로 지어주신 조력자일 뿐이라고 주장하면 돕는 자의 위치는 어떤 열등성을 암시하는 것이 아니고 동등한 다른 반쪽으로서 돕는 자임을 밝혀왔다. 남자의 갈비뼈로 만든 여자라고 운운하면 흙으로 만든 남자는 더 우월한지 반문도 했다. 이러한 부분적인 성경구절을 놓고 쟁론을 펴는 일은 이제는 정말 그만두어야 한다.

여성안수를 성사시키기 위해 때로는 전회원 서명날 인하여 제출하기도 하고 무언시위도 했다. 정식통로를 통해 현의하고 시위도 말고 설치지도 말고 말없이 봉사하며 기다리면 주게 되어 있다고 하기에 철저히 순응했으나 결과는 변함이 없다.

교회의 직분제도는 예수 그리스도의 종됨과 섬김의 길을 연습하면서 그의 진리를 증언하기 위한 기능을 고려하여 새롭게 변경되어야 하며 교회에서부터 남녀의 협동으로 인간평등의 실천이 이루어져야 하지 않는가? 하나님의 형상대로 창조된 원래의 모습을 되찾으며 이 망가진 세상을 고쳐가는데 동반자로 일하자는 노력인 것이다.

그동안 여성안수 허락을 위해 현의해 주신 노회와 여전도회 지도위원회에 감사를 드리면서 찬표를 던진 총대에게도 같은 부탁을 드리고 싶다. 특별히 그동안 여성안수를 위해 적극적인 지지를 보여주시는 김이봉 목사님께서 여전도회 지도위원장으로 수고하시게 된 것에 큰 힘을 입어 기대 또한 크다. 여성안수의 타당성에 대하여 확고히 지닌 뜻을 현의에 그치는 정도가 아니라 문제의 제기나 문제의 해결을 위해 진지하게 다뤄지도록 노회와 총회 차원에서 대책을 세우는 일은 여성 자신들이 쟁취하려는 것가지 시도보다도 훨씬 더 자연스럽고 당연하다고 본다. 남성도 함께 깨우치는 작업이 절실하기 때문이다. 현의 역사와 결과에서 보여 주듯이 부결의 원인은 그때 그때의 일시적이고 감정적인 요인들이 많았음이 사실이다. 총회가 1962, 1963, 1967, 1970, 1971년에 여성안수의 타당성 여부를 연구하도록 연구위원회를 다섯차례나 조직했으나 지금까지 어떤 성과가 없었다고 하더라도 1992년 77회 총회시 결의된 여성안수연구위원회는 보다 구체적인 방법으로 연구 추진하여 지금까지 여성들이 대안없이 요구만 한다고 답답해 하는 사람들에 결실을 보이는 성의를 기대한다.

복음을 몸으로 느끼는 기쁨을 경험한 우리 여성들은 한국교회와 민족을 위해 그리고 세계 복음화를 위해 남녀가 동참하는 새로운 교회공동체를 구상하면서 진흥과 같은 우리를 하나님의 형상대로 지어주심에 감격하며 보다 겸허한 마음으로 포용하는 자세를 기득권자에게 촉구하는 바이다. 꿈을 꾸는 사람은 그 꿈을 버리지 않는 한 아무도 그 꿈을 빼앗지 않는다는 열망과 함께 예수께서 약속하신 보혜사 성령이 확고한 신념을 가진 자에게 함께 하실 것을 믿는다.

# 칠레는 우리를 부르고 있습니다

선교사 / 이양덕



임베리알 교회 주일학교(부활절 축하예배)

**사**랑하는 교우 여러분!  
 오늘은 선교사가 우리 상도 교회 창립 40주년 기념 선교사로 파송되어 이곳 선교지에 온지 오늘로 꼭 5년이되고, 이제는 칠레 테무코 선교사역6년이 시작되는 선교사에게는 각별히 뜻깊은 날을 맞게 되어서 이렇게 사랑하는 우리 상도교회와 여러 교우님들께 지난 5년간의 선교지 생활을 회고하면서 특별히 감사하는 마음으로 서신을 올리게 되었습니다.

지난 5년동안, 마치 사랑하는 딸을 시집보내놓고 늘 노심초사해하시

는 천정 어머니마냥 부족한 이 선교사 가족을 지구상에서 가장 먼거리인 남극이 맞닿는 이곳 남미 칠레 테무코 지방에 선교사로 파송해 놓고 한순간도 쉬지않으시고 아침저녁으로 교회에서, 가정에서, 직장에서 선교사 가정을 위해 기도해주시고, 1불 선교운동을 통한 정성된 선교비 지원과 사랑의 격려를 아끼지 아니해 주셨기에, 5년이 지나는 오늘날까지 선교사 가정은 별어려움없이 건강한 모습으로 주님주신 사명을 감당할 수 있었음을 하나님께 감사와 영광을 돌리며 또 사랑하는 우리

상도교회와 당회장 목사님을 비롯한 여러 교역자님들, 당회원 여러 장로님들, 사랑하는 권사님들과 여러 남녀 집사님들 그리고 각선교단체와 온교우들께, 특별히 선교위원회에 일일이 감사의 마음을 전하여 드리는 바입니다.

돌이켜보면, 지난5년간 우리는 예수 그리스도의 복음의 정병으로 남미 칠레땅에 하나님 나라를 확장시키기 위한 단 한가지의 목표를 위해 후방에서는 우리 상도교회가 전투에 필요한 전쟁 보급품을 전적으로 부족함없이 공급하였고, 일선에서는



선교사가 생명을 아끼지 아니하고 오직 그리스도의 복음을 위하여 헌신하며 투쟁하는 피차의 전폭적인 희생들이 있었기에 오늘에는 장로교 선교의 불모지였던 선교지에 여섯원 주민교회가 세워졌고 임빠리알 교회를 제외하고는 다섯교회 모두가 예배당을 건축하므로 놀라운 복음의 역사를 이루어 놓게 되었습니다.

그리하여 여섯교회를 통하여 주님께로 돌아와 말씀안에 거하게된 교인수가 장년, 어린이합하여 600여명을 헤아리게 되었음은 실로 하나님의 크신 은혜임을 고백하지 아니할 수 없습니다. 더하여 선교지 중심지에 세워진 선교센터에는 신학교 운영을 통하여 선교지 미래를 위한 원주민 교역자를 육성하고 있고, 또 평신도 훈련원을 통하여 교회 평신도 지도자들을 분기별로 훈련시켜 주님의 교회를 봉사케 하고, 유치원을 통하여 극빈 아동들과 부모들을 전도하는 일을, 문서전도자료 및 성경공부 자료를 발간하여 문서선교와 교인들의 영적성장을 돕고, 도서실을 설치하여 교인들에게 신앙서적을 읽을 기회를 제공하면서 여러 각도에서 선교자 양성을 향상시키기 위한 사역을 지난 5년동안 열심히 해왔습니다.

그러나 인간의 영혼구원을 위한 선교현장은 언제나 수많은 사람들이 살고, 헤아릴 수없이 문제가 야기되며, 욕구와 필요가 요청되는 사회가 바로 선교현장이기에 사회문제와 그 필요를 무시하고는 결코 성서적인 선교활동을 이루어가기가 어려운 선교현실을 고민하면서 저는 지난 5년 동안을 하나님의 영광과 우리 상도 교회의 명예와 주님앞에서의 면류관을 위해 헌신적인 사역을 감당한 상도교회 선교사로서 또 앞으로 우리가 수행해야할 성공적인 선교사역을 위하여 이곳 선교지에 꼭 선교병원이 세워지도록 온 교회가, 온교우들이, 남녀노소없이, 심지어 주일학생 한사람 한사람에 이르기까지 한사람도 빠짐없이 기도하고, 헌금하며, 협력하면서 기필코 계획된대로 선교지에 기독교병원이 건축될 수 있도록 노력해 주실것을 간절히 호소하는

바입니다.

예수님께서도 이 지구상에 오셔서 복음을 전하실때 병든 환자들을 고치시는 일을 가장 중요시 하시므로 복음을 효과적으로 전하셨음을 알수 있습니다. 영혼구원은 병든 육체를 치료하는데서 부터 가장 효과적인 선교가 되는 것이기에 예수님이 이 방법을 선교의 제일좋은 방법으로 사용하셨음은 의심할 여지가 없습니다. 사랑하는 교우 여러분!



에벤에셀교회  
심찬식을 베푸시는 이양덕 선교사님



제일 첫번째 개척, 설립된 드러나워진 교회와 교인들



1992년 칠레 독립기념일(9월 18일) 예배. 개신교 주최로 선교센터 산타드리아나드교회서 지방장관을 비롯하여 도지사, 시장, 군사령관 등 중요인사들이 모두 참석하였다. (우리 선교부는 명실상부하게 칠레 개신교 대표교회로서 정부에 인정을 받게되는 계기가 되었다)

제가 사역하는 이곳 선교지는 의료시혜가 가장 미치지 못하는 칠레 제9지방 아라우카니아주, 즉 마푸체 인디언들이 수십만명 집단으로 사는

복음의 불모지, 의료의 불모지입니다. 아라우카니아주 관할에 수백만명의 사람들이 살지만 의료시설로는 주립병원으로 한국의 종합병원이 있

을뿐 그외에는 수술시설이나 의료기  
기 시설을 갖춘 시립병원이나 사립  
병원은 전혀없고 모두가 시골 보건  
소 형태여서 환자들이 거의 모두 중  
합병원인 주립병원으로 진료를 받기  
위해 몰려오기 때문에 종합병원에  
오는 외래환자 수가 1일 평균 300명  
이상이나되어 이른 아침부터 저녁까  
지 이곳 주립병원은 환자들로 장사  
진을 이룹니다. 또 멀리서 오는 환자  
들은 내일의 진료를 위해 병원복도  
에서 밤을 새우며 다음날의 진료순  
번을 기다리는 환자도 많습니다.

더구나 하나뿐인 주립병원은 환자  
를 수용할 수 있는 입원시설이 절대  
로 부족하여 응급환자를 제외하고는  
수술을 필요로 하는 환자도 그 순번  
을 위하여 보통 10개월 - 1년을 기다  
리지 않으면 않되는 눈물겨운 현실  
입니다. 물론 돈 있는 사람들은 수도  
산디아고(테무코에서 1700리 거리)  
에 있는 시설이 뛰어난 종합병원이나  
사립병원으로 가지만 그렇지 못  
한 돈없는 서민들은 어쩔수 없이 10  
개월에서 1년이상의 수술 순번을 기  
다려야 하며 기다리다가 병이 악화  
되면 죽을 수 밖에 없는 실정입니다.  
선교사가 개척한 우리 원주민 교회  
교인들 가운데도 이렇게 수술 순번  
을 기다리다가 치료의 기회를 놓치  
고 생명을 잃은 교인들이 여러명 있  
어 그럴때마다 양을 잃은 아픔이 어  
떤경우보다 더 큼니다. 제때 수술을  
받았으면 얼마든지 고칠 수 있어 오



에벤에셀교회 주일학교(부활절 축하 발표회)

래할 수 있었으련만!

더하여 농촌지역에 사는 마푸체  
인디언들은 종합병원까지 진료를 받  
으러 도시로 나오는 것은 하늘의 별  
따기처럼 경제적, 교통형편 등으로  
인하여 어렵고 각 커뮤니티 단위에  
있는 보건소에 가는데도 농촌길을  
걸어 1일이 소요되는 더구나 보건소  
에는 의사가 상주하지 않고 일주일에  
한번, 그렇지 않으면 간호원이 일  
주일에 한번씩 순회근무하기 때문에  
간호원에게 진료를 받기 위해 농촌  
마푸체 인디언들은 큰 희생을 하면  
서 보건소로 오지마는 상당만하고  
약도 한봉지 타가지 못하는 어려운  
현실입니다.

저는 지난 5년동안 선교지에서 사



레가리교회 추수감사절 예물

역하면서 선교지 주민들의 의료문제  
에 대하여 큰 관심을 갖는 가운데 주  
정부에서 본 선교사에게 한국에서의  
의료 봉사를 요청하여서 두 차례나  
우리 상도교회에서 파송한 의료봉사  
단(단장 박병원 선교부장)이 이곳  
선교지에 오셔서 마푸체 인디언 37  
개 마을 주민들을 대상으로, 그리고  
통끼마이 화산폭발 이재민들을 위해  
의료봉사를 실시해 주시므로 선교지  
에 많은 도움을 주게 되었습니다. 이  
일이 계기가 되어 주정부에서는 정  
식으로 우리 상도교회에다 칠레 아  
라우카니아주 수도인 테무코에 선교  
병원을 세워주도록 요청하였고, 우  
리 상도교회는 긍정적인 반응을 하  
게 되므로 지난 1990년초에 공식적  
인 합의 문서에 조인하였고, 1991년  
9월 25일자로 병원 법인체를 칠레 정  
부 보사부를 통하여 얻었고, 1992년  
3월 13일자로 칠레정부 보사부로부터



의료를 통한 선교는 하나님나라 확장의 지름길이다.

터 병원인가를 얻게됨에 따라 병원 설립에 따른 모든 행정적인 법적 절차를 끝내게 되었습니다. 그런 가운데 작년 1991년 11월 16일에는 당회장 목사님을 비롯하여 선교부장 박병원 장로님과 상도교회에서 파송한 대표단 여러분들을 모신 자리에서 주지사를 비롯하여 주정부 교관들과 주관할 국회 상, 하의원들과 지역 유지들 그리고 주민들과 교우들 등 모두 500여명이 참석한 가운데 성대한 기공식을 가지게 되었습니다. 1992년 준비 기간을 거치면서 1992년 9월 1일자로 설계를 재개하므로 이제는 앞으로 금년 11월 10일 병원건축설계 신청허가를 얻게되면 늦어도 1992년 12월 중에는 병원건축을 착공하게되며 11개월의 공사기간이 끝나면 병원건축이 완공되고 1993년 12월에는 역사적으로 병원이 개원하게되는 일정을 남겨놓고 있습니다.

병원이 개원되는 1994년부터는 병원 운영을 위하여 칠레정부 보사부와 계약관계를 통하여 우리 기독교병원이 국민환자들을 지급받게 되어 병원 운영을 차질없이 하게되는데 이 일을 위해 이미 프로젝트가 작성 완료되어 1992년 4월에 보사부에 제출되어 있습니다.

이제 남은것은 우리 상도교회가 전심전력하여 이 일을 위하여 기도하는 일과 예수님의 요청에 따라 온 교우들이 이곳 선교지에 의료시혜를 받지 못한채 병들어 죽어가는 수많은 불쌍한 환자들을 치료해 주기 위

하여 주님이 간절히 바라시는 선교병원을 건축하는 일에 헌금으로 동참하고 협력하는 일만 남아있습니다.

사랑하는 교우 여러분!

제가 분명히 확신하는 것은 이 일의 승패에 따라 지난 5년간의 우리 상도교회의 선교의 업적, 그리고 미래의 선교지에서의 선교사역 말하자면 우리교회의 선교사활이 기독교병원의 승패에 달려있다고 말해도 과언이 아닙니다. 왜냐하면, 기독교병원이 세워지기를 바라는 이곳 시민들의 기대는 너무나 크고 놀라운 것이기 때문입니다.

선교사를 만나는 이곳 시민들중 한사람이라도 병원이 언제 세워지게 되느냐는 질문을 하지않는 시민은



출출교회 교역자.  
가스톤 구띠에르 목사 가족

한사람도 없습니다.

이같은 선교지 모든 시민들의 요구와 기대는 “와서 우리를 도우라” (행16:9)는 사도 바울을 향한 마케도니아 사람들의 요청과 같이 주님께서서 우리 상도교회를 향해 주신 선



출출교회 현당을 앞두고 마무리 작업.(십자탑을 세울 때 감격이 컸습니다.)



성가의 밤. 10월 행사로 선교센터에서 콘셉시온(concepcion)지역 연합성가대를 초청하여 은혜로운 성가의 밤을 가졌다.

교의 큰 사명임을 믿어 의심치 않아야 할 것입니다.

선교지의 지난 5년간의 사역과 축복을 다시 한번더 하나님께와 여러분들께 감사드리며 모든 일에 부유하신 하나님의 무한하신 축복과 은혜가 사랑하는 상도교회와 교우들 위에 함께 하시기를 기도 드립니다.

평안하소서!

1992년 9월 4일

칠레 선교지에 도착한지 5년이 되  
는날 아침에

이 양덕 선교사 드림

## 성서 속의 땅을 찾아서



부목사/석상순

92. 7월 27일~8월 7일까지 크고 작은 사건들에 신앙을 부여하여 기록한 성서속의 땅을 입에 올리지만해도 마음이 설레었던 여행을 다녀올 수 있는 기회가 주어졌다.

다녀온지 4개월, 짧은 시간속에 성지를 순례한다는 것은 아쉬움만 더하는 것 같다. 12명으로 구성된 순례단 일행이 로마를 출국해서 구약성서의 첫 이야기가 나오는 족장 아브라함이 가뭄을 피하여 자기 아내를 누이 동생이라고 속여 내려온 땅, 애굽에서의 사건을 비롯, 크게는 430년간의 생활을 청산하고 가나안 땅으로 향했던 출애굽의 역사가 살아 숨쉬는 땅, 이집트 카이로에 도착한 것은 이집트 항공기를 탑승한 후, 4시간 후인 현지시간 밤 10시 30분 이었다. 광량한 벌판에 뜨거운 사하라 사막의 바람이 숨을 막으며 일행을 맞이했다.

뜨거운 바람을 뒤로 하고 입국 수속 절차 후 안내를 받아서 탑승한 것은 16인승 버스였다. 공항을 벗어나 도심에 향하여 질주하는 차창 밖의 건물들을 보면서 넓은 면적을 가지고 있으면서도 실용면적은 국토의 10/1도 안되는 황량한 사막만을 가지고 있는 나라 그러면서도 아랍국가에서 가장 큰 영향력을 행사할 수 있는 나라이며 아랍국의 종주국인 이집트! 종교의 자유가 법적으로 허용이 되면서도 회교도가 기독교와 결혼을 하면 기독교를 죽여도 하자가 없는 나라이기도 하며 유구한 역사속에 찬란했던 애굽문화의 발생지이며 고대 상형문자를 가지고 화려한 문화 유산을 가지고 있는 이 나라에 매료되면서 첫날을 맞이했다.

먼 옛날 요셉이 형들에게 팔려와서 갓은 고난을 이기고 총리대신이 되면서 이스라엘에서 이주한 야곱을 비롯한 70명의 가족이 430년 동안 장정만 60만 대군으로 이를 때까지 곤욕과 노역의 종 신분으로 억눌림을 당할

때에 하나님께서 자기 백성의 부르짖음을 들으시고 구원을 하시려고 계획하셨다. 바로왕의 살생 명령을 피하여 그의 어머니 십보라를 통해 모세가 버려졌다는 나일강을 보면서 유구한 역사를 한 몸에 지니고 있으며 세월이 흘러 갔음을 본다.

구원사의 첫 발을 놓은 이 곳 나일강! 구원의 계획은 지금도 이 후로도 변함이 없는데 그 구원의 은혜를 잊고 사는 어리석은 인간들...

이집트가 자랑으로 여기는 고대상형 문자를 기록 보관했다는 파피루스를 만드는 곳을 방문하게 되었다. 우리나라의 갈대와 비슷한 모양을 갖고 있는 파피루스를 망치로 두들겨 물을 뺀 후, 엇갈리게 놓고 넓게 만든후 그늘에 말리어서 종이대신 사용한다. 서양에서 1800년대에 인쇄술이 발달한 것에 비해 3,500여년전에 인쇄술을 가지고 그들의 고유한 문화와 그림을 즐겼던 높은 문화를 가지고 있었다는 놀라움에 탄복하지 않을 수 없었다. 그리고 그 시대의 문화를 간직하여 파피루스를 통해 오늘에 이르도록 보존한다고 하는 이집트인들의 역사의식에 다시 한번 놀라웠다.

이어 방문한 곳은 이집트의 상징이기도 하며 세계 7대 불가사의 중 하나인 피라밋! 화강암 대리석 하나가 성인보다 훨씬 큰 것으로 약 20만개를 정사방향의 피라밋 모양으로 쌓아 올린 이 곳은 고대 임금들의 묘실로

하나님께서는 친히 인간들에게 주신 현장에,  
 이제는 그 말씀을 선포하라고 부르심을 받은 우리는 하나님의 사신(使臣)이요,  
 향기이며, 편지라는 사명감에 가슴이 벅차움을 느낄 수 있었다.  
 모세는 이 높은 산을 걸어서 올라왔을 것인데  
 하나님께서 십계명을 쓰시는 것을 보았을 때 어떤 기분이었을까?  
 그때 받은 말씀이 내 손에 들려져 있는 성경이요,  
 마음에 새겨진 말씀이라고 생각하니  
 감개무량하기 한이 없었다.

사용하였다고 한다. 양 길이가 각각 200m인데 좌우의 높낮이가 1cm 정도의 높고 낮음의 차이 밖에는 없고 이것을 길이로 나란히 늘어 놓았을 경우 영국의 전 국토를 두르고도 남는다는 이 곳은 이 화강암을 운반해 온 곳도 현지로부터 110km 떨어진 곳이라고 한다. 더욱이 왕으로 등극을 하면 신이된다는 그들의 관례대로 성경의 바로는 왕이며 신이었다는 사실도 이해가 됐다.

현대의 과학만능주의에 사는 나는 이 피라미트의 웅장함과 과학적인 사실앞에 의아함과 놀라움을 금할 수가 없었다. 깊은 터널로 만들고 지하로 내려간 이 곳은 방음은 물론 방습도 얼마나 잘 되었는지 옛사람들의 명석함에 탄복할 수 밖에 없었다.

관광객들을 상대로 낙타를 빌려주고 사진을 찍으라는 요청과 더불어 그들의 낙후된 생활 모습을 보며 일행이 닿은 곳은 스펡크스였다.

상체는 사람의 모습이면서 하체는 동물의 모습을 하고 있는 이 스펡크스는 넓은 사막위에 마치 나라를 지키려는 듯 하였는데, 아마도 이 스펡크스는 어느 한 시대에는 우상의 제단이었을 것이다. 기념 촬영후 닿은 곳은 예수님의 피난교회였다.

후미진 곳에 위치한 이 지역은 한마디로 전쟁을 치르고 난 후 복구작업을 하는 곳과도 같았다. 돈을 요구하는 어린이들, 양식 얻기를 원하는 주민들의 모습속에서 60년대의 우리나라의 모습을 보는 것 같았다.

좁은 골목을 따라 70~100m 정도 들어간 예수님의 피난교회는 수리중에 있었다. 지금은 동방정교회에서 주관을 하는 이곳은 헤롯의 명령을 피하여서 천사의 지시를 따라 피난왔다고 하는 곳인데 이스라엘로부터 약 1개월~2개월 정도 걸리는 먼 거리였다. 이 곳에서 생활을 하였다는 지하동굴을 둘러보면서 우리 마음속에 있는 예수님을 이곳에서 찾으려는 많은 이들의 모습을 보았다.

도심을 벗어난 외곽에는 회교도들의 성전이 마을마다 1개씩 있다고 한다. 시나이 반도를 향하는 주변도시에는 공동묘지들이 즐비하게 중심을 차지하고 있었고 아시아와 아프리카를 이어 유럽을 잇는 스웨즈운하!

스웨즈 운하에 서서 위기감이 감도는 야릇한 기분에서로 잡혔다.

한 시간 이상 달려 온 시나이 반도의 입구를 시작으로 우리 일행은 출애굽의 행로를 따라 출애굽을 시작하였다. 붉은 빛을 띤 바다라 해서 홍해라는 이름으로 불리우는 바다. 홍해. 모세의 지팡이가 높이 들려지자 바다가 역류해서 이스라엘 백성들이 구원을 받았다는 이곳 홍해! 이름만큼 아름다운 빛을 가지고 있었는데 정확한 위치는 찾을 수 없다고 한다.

역사속에 묻힌 홍해의 해안을 따라 시속 100~150km로 사막을 3시간 달려 왔을까? 출애굽 후 백성들은 마실물이 없어서 원망을 하게 되었는데 이곳 마라에 왔을 때 쓴 물로 지도자 모세를 원망하자 하나님께서 한 나무가지로 지시하시면서 물위에 던지라고 명을 내리자 단물이 되었다는 그 곳 마라에 닿을 수가 있었다.

모래 벌판위의 종려나무 숲으로 이루어진 이곳 마라는 지금은 물이 없어졌지만 그 당시에는 물이 있었으니 얼마나 반가웠을까? 백성들을 향한 하나님의 은혜의 장소였음을 느껴본다. 광야를 걷는 백성들에게 마실물을 주셨던 그 하나님이 오늘도 영원한 영생수인 예수 그리스도를 주신 것에 대해 다시 한번 감사해 보았다.

일년 내내 5일도 채 비가 안 오는 강우량이 전부인 이 나라는 풀을 볼 수 없음은 물론이거니와 40~50도나 되는 뜨거운 햇빛은 살인더위였다. 만약 하나님의 구름기둥과 불기둥이 아니었다면 이들은 추워서 죽고, 더워서 죽고, 목말라서 죽고, 먹을 것이 없어서 죽었을

것이다.

달리는 차 창밖에는 6일 전쟁의 흔적이 여기저기 눈에 띈다. 고대로부터 빼앗고 돌려주는 접견지역인 이곳, 전쟁의 주무대였던 시나이 반도에는 지금도 포성이 들리는 것 같았다. 종려나무 70주가 있었던 엘림을 지나 만나와 메추라기를 내려주신 신광야를 지나서 르비딴에 이르렀다.

사막중에 비교적 비옥한 곳으로서 꽃과 식물이 자라고 있는 르비딴은 종려나무 숲이었다. 이스라엘 백성들이 르비딴에 장막을 쳤으나 마실물이 없어(출 17:2) 백성들은 모세를 원망하게 되었는데 이 때 하나님께서는 호렙산 반석에서 샘물이 나게 하시고 아말렉과의 싸움이 있었던 르비딴에서 여호와님의 신앙을 심어 주신 곳이기도 하다. 이 사막에는 이집트의 원주민(베두인) 10만명 정도가 살고 있었는데 먹을 양식과 마실 물은 어디서 조달되는지 궁금하기만 했다. 신 광야를 지나 시내산으로 향하는 길은 빨간 바위로 뒤덮인 협곡을 지나 영화에서만 보는 듯한 사막을 가로질러 가는 험한 길이었다.

3시간 후 그러니까 이집트 카이로를 출발해서 9시간 만에 도착한 곳은 시내산 아래의 작은 호텔이었다. 밥을 제대로 먹지 못한 일행은 스포에 고추장을 섞어 먹어야 했고 무교병에 고추장을 발라서 먹어야 하는 실례도 과감히 행하였다.

호텔이라는 곳은 이름만 호텔이지 3류 여관과도 같았지만 부족하나마 샤워를 하고 새벽 2시에 시내산 산행을 강행하였다.

어두움속을 질주하는 산행인으로 줄을 이어 선 우리는 낙타를 타고 2/3지점까지 올라갔다. 출 19장에서 시작한 사건의 현장!!!

하나님이 모세를 부르시고 시내산에 강림하셔서 십계명을 받았다고 하는 시내산 정상, 7000여개의 가파른 계단을 올라가 2,200m 고지에 도달한 것은 해가 뜨기 전 새벽 4시경이나 될까? 일행은 라면으로 요기를 하고 해뜨기를 기다려 예배를 드렸고 성경 출 19~20장을 봉독하였다.

하나님께서 친히 인간들에게 주신 현장에 이제는 그 말씀을 선포하라고 우리를 부르심을 받은 우리는 하나님의 사신(使臣)이요, 향기이며, 편지라는 사명감에 가슴이 벅차움을 느낄 수 있었다.



모세가 하나님의 음성을 들었던 호렙산 가시떨기 나무 앞에서

모세는 이 높은 산을 걸어서 올라왔을 것인데 하나님께서 십계명을 쓰시는 것을 보았을 때 어떤 기분이었을까?

그때 받은 말씀이 내 손에 들려져있는 성경이요, 마음에 새겨진 말씀이라고 생각하니 감개무량하기 한이 없었다. 찬란히 떠오르는 해를 보며 일행이 부른 “주 하나님 지으신 모든 세계...” 찬양의 아름다운 하모니는 금상첨화였다. 세계인들과 함께 울동할 때의 모습은 더욱 은혜를 주었다.

하행을 하면서 들린 카타리나 수도원, 이곳은 하나님께서 떨기나무 가운데 강림하셨다는 곳이며 모세의 우물이 있는 곳이기도 하다. 이곳에서 이집트의 여행을 마치며 우리는 이스라엘과 이집트 국경을 향하여 달렸다.

현장에서 받은 은혜와 느낌을 글로 표현한다는 것이 무리라고 생각하는데 가야할 곳도 많이 있지만 믿는 사람들이라면 성지순례는 꼭 필요하다고 생각한다. 느낌이 어떠냐고 묻는 사람이 있으면 기회가 있다면 또 가고 싶은 곳이라고 말할하면 그 기분을 알 수 있을까?

# 이단에 대처하는 신앙

**시한부** 종말론이 극성을 부리다가 그 기세가 꺾이운지도 제법 시간이 흘렀다. 우리의 기독교 신앙이 종말론적인 것이기에 사회의 혼란기를 틈타 때때로 이단들이 일어나 신앙인들에게 큰 혼란을 불러일으킨다. 올바른 앞에 근거하지 않은 맹목적인 신앙은 이러한 유혹을 이기지 못한다. 이단이란 무엇인지? 어떻게 식별할 수 있는지? 어떠한 신앙으로 이에 대처할 것인지에 대하여 몇 가지 살펴보고자 한다.

## 1. 이단의 정의와 발생

Webster 사전에서는 이단이란 단어의 뜻을 ‘정통과가 아닌 위조된 소수의 종교단체’라고 설명하고 있으나 그 의미는 다양하다. 헬레니즘적인 헬라어에서는 이단이란 독특한 주장이나 교의를 갖고 있는 철학자를 말한다. 초대교회에서는 일반적으로 이것을 교회일반의 교리와 다른 주장이나 교리를 내세우는 개인이나 집단의 의미로 이해했다. 우리 개신교에서는 ‘그리스도안에서 규범적으로 공인된 신앙고백을 거부하거나 반대하는 자나 집단’을 일컫는 말이다. 이단들의 공통점은 정통진리와 반대되는 것을 주장하는 것이 아니라 정통진리의 일부를 전부인 것처럼 확대 해석하거나 전부라고 주장하는 것이다.

이단의 시작은 이미 초기 기독교 형성시대부터였음을 고린도전서 1:12은 보여주고 있다. 각기 자신들이 좋아하는 지도자를 추종함에서 비롯된 것이다. 바울과, 아볼로파, 게바파, 그리스도파 등이 그것이다. 지금도 우리 주변에서 물의를 일으키는 이단들은 잘못된 지도자들이 하나님 혹은 예수님의 자리를 대신하는 데에서 나왔으며 또 그것을 추종하는 무지한 무리들에 의하여 형성되고 유지되는 것을 보게 된다. 이러한 원인의외



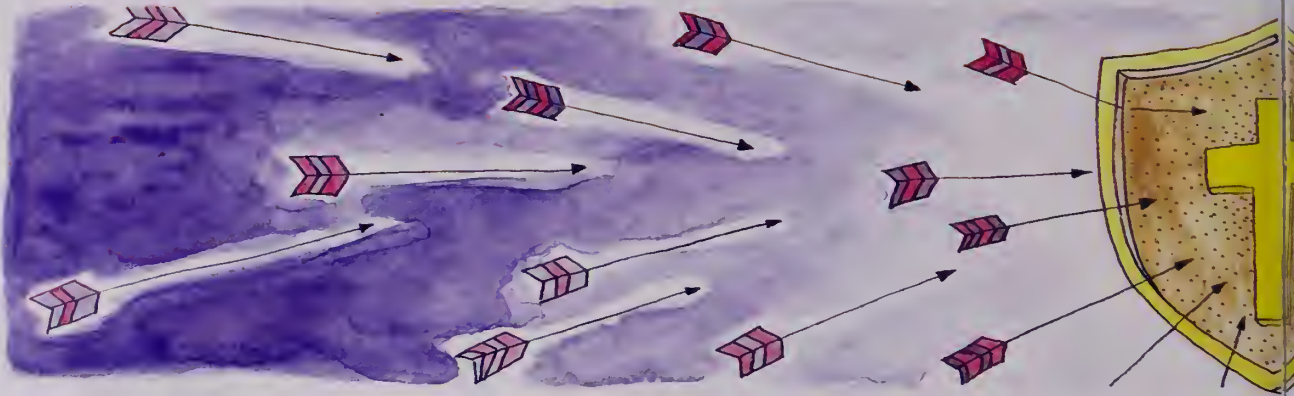
부목사 / 김재민

이단들은 대체로 예수그리스도에 대한 잘못된 관점이나 삼위일체론에 대한 잘못된 주장들에서 그 원인을 찾아볼 수 있다. 전자의 경우는 예수그리스도를 단순한 인간으로 이해하는 잘못으로 예비온파를 낳았고 혹은 예수를 인간이 아니라 신적인 존재로만 보려는 데에서 가현설을 낳기도 하였다.

후자의 경우에서는 하나님이 세분이라 주장하는 삼신론이나 하나님은 한분이라는 주장에서 단일신론의 이단이 생겨났다. 단일신론의 이단은 ‘한 분 하나님을 강조’하여 참신은 하나님 한 분이므로 예수 그리스도는 참신에의해 피조된 적은 신이라 주장하는 종속론과, 이의 변형으로 인간 예수가 하나님의 아들로 승격되었다고 주장하는 양자론의 이단이 생겨났고, 기독교 이단의 주류를 이루는 양태론 이단은 ‘한 분 하나님이 성부, 성자, 성령의 양태로 나타난다’는 ‘일 인격 세 개의 존재양태’를 주장한다.

## 2. 이단의 분별기준과 공통점

탁명환씨는 ‘기독교이단연구’에서 이단의 분별기준을 다음과 같이 제시한다. 1) 사도신경의 고백 여부—통일교, 여호와의 증인, 물문교, 박태선천부교, 안식교 등은 이를 거부한다. 2) 예수 그리스도의 십자가 구속의 도리 믿음 여부—통일교에의하면 십자가는 구원실패의 상징이라고 한다. 십자가 죽음에서 영적 구원만을 이루고 육적 구원은 실패했다고 한다. 3) 성경의 정경



성-이단들은 신구약 성경의 권위보다 다른 복음에 권위를 부여한다. 통일교의 원리강론, 물몬교의 물몬경 등 4) 이단들은 기성 교회 교인들을 대상으로 미혹한다. 5) 이단들은 그들의 지도자들을 반드시 숭배의 대상으로 삼거나 신격화한다. 6) 불건전한 신비주의의 온상에서 독버섯처럼 발생한다. - '자기만이 하나님과 직통한다.', '직접계시를 받았다.' '환상을 보았다' 등 7) 성경해석의 오류-대부분 은유적인 해석

그리고 이단의 공통점으로 1) 종말강조, 절박한 위기의식조장-무시무시한 세상의 종말에 살아 남을 수 있는 유일한 길은 그들 이단들의 공동체에 가담해야 된다고 역설한다. 2) 그리스도 중심적이 아니고 자기 중심적이다. - 이단의 교주들은 모두 자기에게 충성하고 복종하기를 요구한다. 자기의 명령은 신의 명령이나 계시라고 주장한다. 3) 이단자들은 자신들은 하나님과 직접 교통하고 계시를 받는다고 주장하여 자신을 신격화한다. 4) 자기네들을 통해야만 구원을 받을 수 있고 마지막 때 환란에서 살아남을 수 있다고 주장한다. 5) 천국보다 지상천국을 내세운다. - 통일교는 문선명을 교주로 중심삼고, 공생공영공의주의를 실현할 수 있는 지상천국을 건설해야 한다고 하고, 박태선은 지상천국을 실현하기 위해 신앙촌(소서, 덕소, 양산 등)을 세우고 천년성 혹은 천년왕국을 이룩한다고 한다. 6) 외부와의 단절노력 7) 비윤리와 부도덕을 교리적으로 합리화한다.

### 3. 이단의 특성과 호소력의 근원

이단집단들이 것처럼 많은 문제점들을 갖고 있음에도 불구하고 사람들에게 강력한 호소력을 가지는 이유를 오성춘 교수는 '시한부 종말론 과연 성격적인가?'에서 첫째로 이단들이 순수한 영적 직접성을 신도들에게

제시하기 때문이라고 한다. 이단의 교사들은 신도들에게 우리의 일상적인 체험과 감각을 뛰어넘는 신적인 실재들과의 만남을 구체적인 방법을 통해 지도하고 직접적인 체험을 할 수 있게 도와주고 있다. 둘째로 대부분의 이단들은 친밀공동체를 제공해 준다. 이단에 빠진 사람들은 이단공동체 속에서 1) 속에 감추인 모든 것을 털어놓아 서로 나눌 수 있는 기회를 얻으며, 2) 그들의 과거의 신분이 어떠한 상관없이 가치 있는 존재로 용납받으며, 3) 삶의 위기와 새로운 삶으로 전환되는 과정에서 일어나는 갖가지 불안과 문제들을 정화할 수 있는 기회를 제공받으며, 4) 소속감을 충족받는다고 고백한다는 것이다. 셋째로 신비를 잃어버리고 세속주의 내지는 인본주의 세계관의 인생관에 빠져 버린 사람들에게 하늘의 신비를 되찾게 재신화화시키고 있기 때문이라고 지적하고 있다.

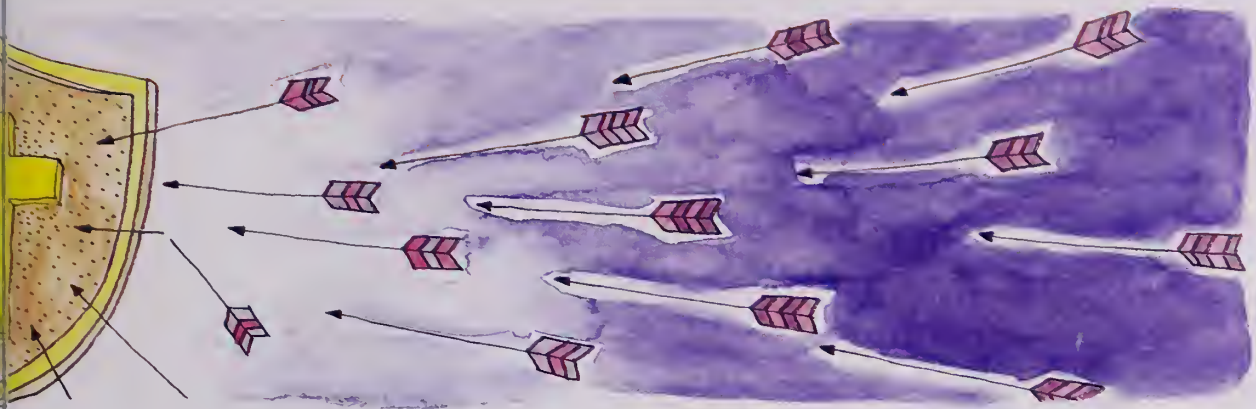
### 4. 어떻게 이단신앙에 대처할 것인가?

살아가면서 부딪히는 절박한 위기상황에서 이단집단이 가지고 있는 뜨거운 사랑의 분위기에 압도되어 이단 집단 신봉자들과 감정적인 일치를 경험하는데서 많은 사람들이 이단에 빠져들고 있는 것은 근본적으로 기성 교회들 가운데 참신앙의 특성들을 상실한 교회들이 있기 때문이다. 이러한 상황에서 이단신앙에 대처하는 방안으로 오성춘 교수가 제시한 '초대교회의 생동력을 회복하라'와 '총체적인 목회방안의 강구'는 우리에게 여러 점을 시사해주고 있다.

#### 1) 초대교회의 생동력 회복

초대교회는 초월하신 하나님의 생명력을 귀로 듣고 마음으로 믿을 뿐 아니라 몸으로 느끼고 삶에서 체험하고 있다. 살아 계신 하나님께서 그 아들 예수 그리스도를 통하여 권능의 역사, 생명의 능력을 이 땅 위에 흐르게 하여 병든 자가 나음을 얻고 귀신들린 자들이 깨끗





함을 받으며, 소경이 눈을 뜨고, 가난한 자들에게 하나님의 은혜의 복음이 전달되는 것을 목격하고 체험하였다.

초대교회는 친밀공동체를 가지고 있었다. 사도행전 2~5장까지에 나타난 초대교회의 모습 속에서 발견하는 것은 나눔과 돌봄과 치유의 공동체이다. 그 공동체 속에서는 가난한 자와 부자가 따로 없었다. 친밀공동체는 성령충만의 온상지요, 동시에 성령충만의 결과였다.

초대교회는 성도들의 전인적인 삶에 관심을 가지고 목회하는 교회였다. 초대교회는 예수님의 모델을 삶으로 실천하려고 하였다. 그것은 예수님의 삶의 윤리적 성격이나 종교적 실천 모델을 본받으려는 것만이 아니라 예수님의 전인적인 목회의 모델까지 본받아 살려고 노력하였다. 예수님은 인간의 삶의 모든 차원에 관심을 가지고 목회하셨으며, 우선으로 육체적인 질병과 약함과 불구를 용납하지 않으셨다.

예수님께서 가지셨던 목회에 대한 관심을 분명히 인식하고 올바르게 지도하면서 초대교회가 가졌던 생동력을 회복하는 것은 이단의 잘못된 신앙에 대처하는 최선의 길일 것이다.

## 2) 총체적인 목회방안의 강구

이단들의 특징들과 초대교회의 특성들은 여러가지 면에서 공통점을 가지고 있다. 신학적 입장에서가 아니라 실천적 입장에서 유사성이다. 신학적으로 볼 때 이단들은 멸망의 길이요, 초대교회와 같은 구원의 공동체는 결코 아니다. 그러나 기성 교회들 가운데는 바른 신학을 가지고 있으면서도 문제있는 목회실천을 하기 때문에 교인들을 이단집단에 빼앗기는 잘못을 범하는 것이다.

따라서 교회적인 차원에서 삼위 하나님과의 관계의 삶을 올바르게 형성키 위한 영성훈련, 지식훈련과 생명훈련을 병행하는 성경공부, 성경해석의 기준과 제한을 제

**작년 본교단 76회 총회에서  
사이비 신앙운동  
및 기독교 이단 대책위원회의 보고에  
의하면 박윤식씨(대성교회),  
박명호씨(엘리아복음선교원),  
이장림씨(다미선교회),  
이초석씨(한국예루살렘교회),  
지방교회(회복교회) 등을 이단으로  
규정한 바 있고, 1992년 77회 총회에서도  
김기동씨(귀신론), 이명범씨(레마선교회),  
권신찬, 이요한, 박옥수씨(구원파) 등도  
이단으로 규정하였다.**

공하는 헌법과 신조들과 대·소요리문답에 대한 교육의 활성화, 인간의 모든 삶의 차원을 전인적으로 돌보는 전인목회방안 등이 모색되어야 한다. 뿐만 아니라 이러한 교회의 노력들에 우리 모두가 적극적으로 참여하여 확실한 신앙을 정립함으로 어떠한 미혹에도 흔들리지 않는 신앙인이 되어야 할 것이다.

본교단 76회 총회에서 사이비신앙운동 및 기독교 이단 대책위원회의 보고에 의하면 박윤식씨(대성교회), 박명호씨(엘리아복음선교원), 이장림씨(다미선교회), 이초석씨(한국예루살렘교회), 지방교회(회복교회) 등을 이단으로 규정한 바 있고 1992년 77회 총회에서도 김기동씨(귀신론), 이명범씨(레마선교회), 권신찬, 이요한, 박옥수씨(구원파) 등도 이단으로 규정하였다. 조금만 우리의 관심을 다른 곳으로 돌리면 우리를 미혹하는 이단들이 부지중에 다가오고 있음을 염두에 두고 교회를 통한 바른 신앙 형성과 성장에 힘써야 할 것이다.

# 칠레 기독교병원에 바라는 선교적 사명



장로 / 김용희

우리나라에 복음이 들어 온 지 108년의 세월이 흘렀다. 하나님의 나라가 이땅에 전파된 지 108년! 선교역사에 있어 이처럼 짧은 시일에 놀랍게 부흥된 것은 세계 어느 나라에도 없는 일이라고 한다.

국운과 함께 걸어 온 기독교는 나라가 어려울 때 즉 일제의 36년 동안의 모진 탄압의 시기에도 복음의 싹을 키워왔고 6.25동란으로 인한 경제적, 정신적 빈곤앞에 정신적인 지주로 크게 자리잡기 시작하였는데 이렇게 새롭게 일기 시작한 기독교의 부흥은 천만성도라는 큰 열매를 가져다 주었다.

외형적으로 자란 기독교를 보고 사회의 적지 않은 구석에서는 행위없는 신앙이라고 외쳤고 급기야는 독선과 이기주의라는 말까지 서슴없이 들어야하는 결과를 낳았다.

예수께서 사역하시던 중에 시장하셔서 무화가 나무에 열매가 없는 것을 보며 책망하셨던 일이 생각난다. 앞만 무성하고 뒷사람들의 소리가 요란해지자 뒤늦게 사역이다, 선교다 서두르게 된 것도 하나님의 은혜로운 채찍으로 받아들이고 있다. 100주년 이후 급격히 성장한 세계선교를 보아도, 이제는 선교만이 아니라 사회 작은 주변에 아름다운 신앙의 모임들이 수놓아 가는 것도 사실이다.

이 때를 같이해서 교회 창립 40주년으로 선교사를 파송하고 선교지 사역을 위한 일환으로 의료선교사를 2회 파송하여 얻은 열매라고 할까? 남미 칠레 테무코에 기독교병원을 지을 수 있도록 허락하셨다. 까다로운 행정 절차를 통과해 재단법인으로 승인을 받고 꿈과 같은 현

실이 우리의 앞에 있다.

우리나라에 복음이 처음들어 올 때에 선교사들은 학문과 의술을 가지고 들어왔는데 복음의 산실이 되었던 광혜원(현 세브란스)을 통하여 인류문화, 인류보호와 인류박애에 큰 공헌을 한 것으로도 알 수 있다. 이제 우리는 칠레에 복음의 산파역할을 감당할 기독교병원을 짓게 되었다. 모름지기 이 병원을 통해 국위선양을 비롯한 양국가간의 우호증진 나가서 교민들의 지위확보는 물론이거니와 하나님의 나라가 칠레 땅에 이루어지는 역할을 할 것을 기대해 본다.

92년도를 다 보내면서 시작되는 기독교병원의 건축은 93년도를 활기차게 열어 줄 것이다. 우리가 복음의 빛진 자들인데 빛을 갠 자로서의 뿌듯함과 당당함도 함께 자랑하고 싶다.

이를 위해 수고하시는 모든이들에게 하나님의 은총이 함께하시기를 바라며 다시 한번 칠레 기독교병원을 통해 칠레는 물론 남미일대에 예수의 정신이 가득차게 될 것을 기대해 본다.



# 2000년을 향한 선교비전



권사 / 유경숙

**할렐루야!**  
“너희는 온 천하에 다니며 만민에게 복음을 전파하라”(막 16: 15)

선교는 교회의 사명이며 우리들이 해야 할 사명입니다. “예수의 행하시며 가르치기를 시작하심부터 그의 택하신 사도들에게 성령으로 명하시고”(행 1:2)라는 말씀이 있습니다. “오직 너희에게 성령이 임하시면 권능을 받고 예루살렘과 온 유대와 사마리아와 땅끝까지 내 증인이 되리라”(행 1:8)고 하셨습니다. 복음전파에서 역사하시는 분은 성령이시며 듣는 사람 마음속에 분명하게 역사하시는 분도 성령이시라는 것을 결코 잊어서는 아니됩니다(행 4:8). 베드로가 성령이 충만하여(행 10:38), 하나님이 나사렛 예수에게 능력을 기르셨듯 하셨으며(행 13:9) 바울이라고 하는 사울이 성령이 충만하여 하나님의 사역을 감당했고 주님도 사도들도 성령이 충만할 때 하나님의 사역을 감당했던 것입니다. 그래서 오순절 마가의 다락방에 성령의 역사가 일어났던 것처럼 우리도 충만함을 받아야 하겠습니다.

선교는 전도의 폭넓은 의미로써 문화권이 다른 이질적인 환경에 있는 사람에게 더 큰 뜻이 있다고 보겠습니다. 우리는 고도로 발달한 과학문명으로 말미암아 전능하신 하나님의 오묘하신 섭리를 깨닫지 못하고 우리가 해야 할 막중한 사명까지도 잊을 때가 많이 있습니다. 이런 시대흐름속에서 아직 미개하거나 복음을 전하지 못해 깨닫지 못하는 민족들에게 우리는 문명의 도구를 가지고 복음전파의 사명을 감당해야 되는 줄 믿습니다.

문화의 전파자로서 문명의 혜택을 받지 못한 곳에는 의료적인 봉사과 교육적인 도구를 가지고 저들에게 접근의 기회를 가져야 되는 줄 믿습니다.

“그리스도께서 이방인들을 순종케 하기 위하여 나로 말미암아 말과 일이며 표적과 기사의 능력이며 성령의 능력으로 역사하신 것 외에는 내가 감히 말하지 아니하노라.”라는 말씀이 있습니다.(롬 15:18)

바울은 말과 일로 전파했음을 말하고 있습니다. 베드로를 삶의 현장에서 부르신 것 같이 하나님께서는 모든 인간 활동위에 군림하시며 우리의 삶의 현장에서 우리를 이끌어 내시며 주님의 일을 하게 하시려는 줄 믿습니다.

한 인간을 구원함에 있어 복음전파에는 만남이 있어야 하며 직접적인 복음전파보다는 위에서 말한 것과 같이 어떤 매개체나 어떤 환경을 통하여 알게 하는 지혜가 필요한 것입니다. 그러므로 하나님의 극진하신 사랑이 저들에게 전해지기 위해 그리스도의 전생애와 죽음과 부활과 하나님이 누구인가를 보여주며 그의 사랑과 관심을 보여주어야 합니다.

복음전파는 직접적이든 간접적이든 마주쳐야 하는데 이것은 하나님으로부터 떠나있는 전인(全人)과의 만남입니다. 이 전인(全人)과의 만남에서 이루어져야 할 그리스도의 사랑이 전해질 때 하나님이 이 땅 위에서 이루시고자 하시는 그 뜻이 이루어지며 복음을 전파해야 할 의무가 있는 우리들 또한 하나님의 기뻐하심을 받는 하늘 백성이 될 줄 믿습니다.



# ← 선교 2세기를 향하여 나가는 상도교회

**선교**에 대해서 글을 쓴다는 것이 너무나도 저에게는 감당하기 어려운 일이었지만 순종하는 마음으로 준비하는 과정에서 선교에 대해 많은 깨우침을 허락하신 하나님께 먼저 감사드리며 우리 교회의 2000년대의 선교비전에 대하여 이야기 하고자 합니다.

우리는 반대와 저항속에서 희생을 지불하면서까지 선교해야하는가를 성경에서 찾아볼 수 있습니다. 성경에서는 강력하게 선교를 명령하고 있다는 사실을 부인할 자는 없을 것입니다. 교회는 2가지 측면에서 볼 수 있는데, 내적으로는 거룩함을 추구하는 바램으로 채우는 일과 외적으로는 모든 사람들과 복음을 함께 나누기를 희망하는 하나님의 뜻을 표명하는 일일 것입니다. 이것이 바로 교회의 존재 이유인데 교회는 본

질적으로 선교하는 교회이어야 하는 것입니다.

또한 교회가 왜 선교에 전념하지 않으면 안되는가하는 것을 몇가지 실례를 들어 보고자 합니다. 미국의 경우 최근 10년동안 사회정의나 사회활동에 관심이 많은 교회(미국장로교회, 연합장로교, 미연합감리교, 연합그리스도교회, Episcopal Church)들은 10% 이상의 감소를 가져왔지만 반면 복음성이 강하고 선교하는 교회들의 성장률은 남침례교가 18%, 나사렛교회가 28%, 하나님의 교회가 67%, 하나님의 성회가 33%, Christian Missionary Alliance가 126%의 성장율을 나타내고 있습니다. 특히 이 C.M.A는 교회예산의 50%를 해외 선교에 지출하여서 '선교하는 교회'로 특징지어진 교회인 것을 알 수 있습니다.

또한 러시아 교회와 이란의 경우를 볼때 주후 500년경 50%의 기독교 인구를 가졌던 나라가 지금은 어떠한가를 우리는 잘 알고 있으며 유고슬라비아, 로마, 독일의 교회도 쇠퇴하고 있으며 특히 성 어거스틴을 낳았던 소아시아의 교회는 지금은 흔적조차 없어져 버렸습니다.

하나님의 일곱 축대가 선교하지 않는 교회에는 그대로 머물러 있지 않기 때문입니다. 이제 여러 성도님들은 우리 교회가 왜 선교에 더욱 열심을 내야 하는가를 쉽게 알 수 있을 것입니다. 그러나 다행히도 하나님께서 우리교회를 사랑하사 해외선교를 하도록 해 주셨고 칠레선교를 담당케 하셨으니 우리 교회는 얼마나 축복받은 교회인가 깨닫게 되는 것입니다. 우리 성도들도 칠레 선교에 동참할 때 축복받는 성도가 되는 것이 아니겠습니까? 우리가 선교할 때 주의 할 점이 있습니다. 사회개혁에 몰두하여 노사관계, 직업윤리, 정직, 성실, 평화의 건설 인종차별의 해소, 정치적자유, 경제의 정의, 문화정신을 위한 투쟁, 이런 선교도 해야 할 일이지만 이러한 자유주의 선교 사상에 의해 선교와 복음화활동이 큰 상처를 받아 교회가 쇠퇴를 가져왔다는 점을 항상 주시하면서 선교해야 할 줄로 생각합니다. 이제 우

최종구 안수집사



첫째, 제3세계 선교는 현지에서 지도자를 육성하고 현지의 교회를 선교하도록 하는 것입니다.

둘째, 농어촌 지역의 미자립교회는 매달 돈을 얼마씩 보내주는 것은 가급적 피하고, 경제적으로 자립할 수 있도록 그 지역 특성에 맞는 특용작물 재배 등을 연구조사하여 도와주는 일입니다.

셋째, 신도시 지역은 총회 차원에서 정책적으로 협력하여 예배처소를 마련하고 유능한 목사님을 초빙하는 것이 효과적이라고 생각합니다.



리교회가 앞으로 선교함에 있어서 이렇게 했으면 하는 본인의 생각을 우리 교회의 주변지역과 교회학교, 도시지역, 특수선교등을 제외한제3 세계 선교 신도시지역선교, 농어촌선교로 나누어 몇가지만 간단하게 제시하고자 합니다.

첫째, 제3 세계 선교는 현지에서 지도자를 육성하고 현지의 교회를 선교하도록 하는 것입니다. 그들에게 선교하는 정신을 심어주어야 하며 재정적으로 자립능력을 길러 주어야 한다는 점을 주지해야 할 것이며 제일 중요한 것은 자질과 능력이

있는 선교사의 선별과송이라고 생각합니다.

둘째, 농어촌 지역의 미자립교회는 매달 돈을 얼마씩 보내주는 것을 가급적 피해야 하겠습니까. 그 지역의 모든 세대가 다 교회에 출석해도 자립할 수 없는 교회가 대부분입니다. 그러므로 경제적으로 자립할 수 있도록 그 지역 특성에 맞는 특용작물 재배 등을 연구 조사하여 도와주는 일입니다.

또한 심각한 문제는 시골교회를 몇몇 교역자들이 거처가는 장소로 생각하며 자주 바뀌는 현상들,심지

어는 교회를 비워둔채 떠남으로 인해 교인과 주민들사이에 불신감이 쌓여 가는데 이것들도 해소 해야할 문제입니다. 그러므로 미자립교회에 교역자 파송을 고려해 볼 수 있을 것입니다.

셋째, 신도시 지역은 총회 차원에서 정책적으로 협력하여 예배처소를 마련하고 유능한 목사님을 초빙하는 것이 효과적이라고 생각합니다. 이와같은 선교를 효과적으로 감당하기 위해 앞으로 선교담당 전문위원들을 구성하여 좋은 의견들을 수렴하여 장기적인 계획을 세워 시행해 나가야 할 줄로 생각합니다. 끝으로 선교는 '가르쳐 지키며 행하게하라'하신 말씀과 같이 교육과 병행할때 올바르게 효과적인 길을 찾을 수 있으며 교회를 찾는 새신자들도 하나님을 바로 알고 믿음으로 성장할 수 있습니다. 이렇게 될때 하나님이 기뻐하시는 선교의 열매를 맺을 수 있으며 이것을 위하여 우리교회의 모든 성도들은 항상 기도하며 찬송하며, 성령충만함을 받고 말씀에 순종하며 기쁨과 감사함으로 하나님안에서 사랑으로 하나가 되어 서로 협력하며 직분과 사명을 감당하며 선교에 총력을 기울여야 하겠습니다. 우리 교회의 2000년 대의 선교의 앞날이 밝게 빛나기를 기원합니다.

# 땅끝 칠레에 하늘나라가 이루어지기를 바라며



김춘지 집사

**해가** 바뀔때마다 새로 발간되어 나오는 선교회보를 받아 보면서 아! 어쩔! 하는 감탄사를 아끼지 못하는 어느 집사님 혹은 권사님의 글을 읽으면서 공감하여 가슴이 뜨거워졌기 때문이기도 하거나 성경 구절을 적절하게 인용하여 자신들의 내면적 신앙 세계를 잘 표현하는 것이 심히 부러웠기 때문이기도 했다. 나도 언젠가는 꼭 자진기고하리라 막연한 다짐도 했었는데 실제로 그것을 실행에 옮기지 못하다가 칠레 선교에 대한 원고 부탁을 받고서야 나의 고백을 진솔하게 나열할까 한다.

나는 얼마전까지만 해도 깊은 의식을 갖지 않은채 해외선교를 위해 1\$ 선교로 몇구좌 협조하는 정도였고 “땅끝까지 복음을 전하라”는 주님의 명령을 수행코져 우리 교회도 이양덕 선교사를 파송했고 칠레에 여성교회를 세웠다는 사실에 익숙해져 있을 뿐이었다. 더구나 칠레 기독교병원 설립 안(案)에 대하여는 인간적인 생각으로 가능성이 희박하다고 보았고 나하고는 관계없는 사업처럼 느껴져 ‘하필이면 우리 경제 사정이 이렇게 어려울때 거액을 들여서 병원을 설립해야만 할까? 우리나라 구석구석에도 의료혜택을 받지 못하는 우리 민족이 허다한데’라는 짜증섞인 불평이 내 마음속에 팍 차 있었다. 하루는 우리교회에서 여전도회 집회를 갖게 되었는데 예배 순서 중 우리교회를 소개하면서야 비로소 칠레 데무코에 기독교병원을 설립함이 우리 모두에게

얼마나 막중한 사역인가를 통감하는 계기가 되었다.

만약 우리에게 복음이 전해지지 않았다면 나는 아니 우리여성들은 지금 어떻게 되어 있을까? 우리 여성들은 뿌리 깊이 박힌 샤마니즘과 남존여비 사상으로 유난스럽게 많은 규제와 금기로 묶여 대우받지 못했는데 복음을 받아 들여 구원받고 오늘날 이만큼이라도 여권이 신장될 수 있는 변화와 축복을 받았으니 백여년전 선교사 알렌을 파송하여 광혜원(현 세브란스)을 설립하고 효과적인 선교와 기독교 문화를 파급시켜 주었던 복미 장로교 선교회원들의 정성어린 기도와 손길 위에 다시 한번 뜨거운 감사를 드리지 않을 수가 없게 되었다.

늦게나마 바로 내가 빛진 자임을 자책하면서 ‘내가 먼저 빛을 갠자! ‘가계부가 휘청거리지만 않으면 지혜롭게 현금을 해야하겠다는 비장한 각오를 하게 되었다. 우리 한사람 한 사람이 정성을 모으면 틀림없이 결실이 맺어질 것이고 칠레 기독교병원이 완공되어 개원하면 그곳에서 죽어가는 많은 육신과 영혼들이 구원받는 방주 역할을 잘 감당할 것이고 그 날에는 분명 땅끝 칠레에 하나님의 나라가 이루어 질 것으로 확신하며 나는 지금이라도 우리는 1\$선교로 시작해서 엄청나게 큰 역사를 이루고야 말았다’라고 감격적인 함성을 지르고 싶은 충동을 억제키 어려울 것이며 유(有)를 창조하시는 하나님의 능력을 믿고 확신 속에서 매일 매일을 살아 나간다.



# “사랑”



류현우 집사

가장 부족함을 잘 알기에 글을 쓰기조차 부끄러우나 너무나도 바빠 이끌리고 떠밀리는 삶이지만 복잡한 현실 속에서 나의 모습은 어떻게 비추어질까 나를 정리하는 마음으로 펜을 잡았습니다. 얼마전 감명깊게 읽은 책이 있습니다.

「영혼을 데리고 가는 미하엘 천사가 어느날 어떤 여인의 영혼을 데리고 오라는 하나님의 명령을 받고 여인의 영혼을 데리러 땅으로 천사는 내려갔습니다. 그집에 도착한 미하엘 천사는 놀라지 않을 수 없었습니다. 그 여인은 하루전에 쌍둥이 딸을 낳았는데 아기들에게 젖도 주지 못할 정도로 탈진 상태였습니다. 그 여인은 자기 영혼을 데리러 온 천사를 보고 “천사님 제 남편은 며칠전 숲에서 일하다 나무에 깔려 죽었는데 저를 데리고 가면 이 핏덩이들을 키울 일가친척도 없습니다.”라고 애원을 하였습니다. 미하엘 천사는 그만 여인의 영혼을 데려가지 못했습니다. 그러나 그냥 돌아온 미하엘을 보고 하나님께서는 “다시가서 산모의 영혼을 데려오너라” 그러면서 첫번째, 사람의 마음속에는 무엇이 있는가? 두번째, 사람에게 안 주어진 것은 무엇인가? 세번째, 사람은 무엇으로 사는가? 이 세가지 말의 뜻을 알게 되리라.

미하엘은 다시 내려와 여인의 영혼을 데리고 올라 가려고 했으나 여인의 영혼만 하나님께로 갔고 미하엘 천사는 금빛 두 날개를 잃고 땅위에 떨어졌습니다. 추운 겨울밤 지상으로 추방된 미하엘은 추위와 굶주림으로 죽을 지경에 이르렀을때 도저히 남을 도울수 없는 형편의 구두방 주인 내외의 따뜻한 사랑을 받으며 행복한 듯 웃게 됩니다. 그는 “세손”이라는 가난한 내외의 가슴속에 깃들인 사랑의 실체를 보고 “사람의 마음속에 있는 것이 무엇인지 알게 되리라”는 하나님의 첫 말씀을 깨닫게 되었습니다.

미하엘이 그 구두방에서 1년이 되던 날 황금빛 마차

를 타고온 지위높은 사나이의 신발을 주문 받게 됩니다. 일년을 신어도 탈이 없도록 만들어 달라고 거드름을 피우는데 등뒤에는 죽음의 사자가 서 있었습니다. 오늘 안에 죽음이 찾아 왔는데 일년을 걱정하는 사나이를 보고 “사람은 자기 몸에 필요한 것이 무엇인지 알 수 있는 힘이 주어지지 않았다”는 둘째의 말씀을 깨닫게 되어 미하엘은 두번째로 빙긋이 웃었습니다.

어언 6년이란 세월이 흘러간 어느날 중년 부인이 귀엽게 생긴 쌍둥이 소녀를 데리고 들어 왔습니다. “이 아이들에게 예쁜 구두를 맞춰 주세요” 그들은 행복해 보였습니다. 그들을 쳐다보는 순간 미하엘은 놀라지 않을 수 없었다. 6년전 엄마를 잃고 죽지 않으면 거리의 처참한 거지가 되었으리라고 걱정하였던 그 아이들이 이웃 아주머니의 사랑을 받으며 아름답게 자랐으니 자기의 걱정이 얼마나 부질없는 것이었나 깨달았습니다.

미하엘은 모든 사람들이 자기 자신에 대한 걱정으로 살아 간다는 것은 그들의 생각일 뿐 사실은 사랑에 의해서 살아 간다는 것을 깨닫게 되었습니다. 사랑으로 살아가는 사람은 하나님 안에 사는 사람이며 하나님은 그 사랑안에 계십니다. 하나님은 곧 사랑이기 때문입니다. 이 마지막 과제를 깨닫는 순간 미하엘의 등 뒤에는 후광이 서리고 황금빛 날개가 다시 돌더니 홀연히 하늘로 올라갔습니다.」(톨스토이 단편에서)

우리를 향하신 하나님의 부르심은 너무나 간곡하시고 그 응답은 참으로 진실 하십니다.

지금 우리에게 있는 모든것에 감사드리며 하나님의 크신 계획과 섭리 속에 인간의 회노애락이 있으며 하늘 나라에 둔 작은 소망도 하나님의 주권에 있음을 감사합니다.

“자녀들아 우리가 말과 혀로만 사랑하지 말고 오직 행함과 진실함으로 하자”(요일 3:18)

# '93년도 선교단체 봉사자

선교회	아브라함	바울	빌립	바나바	고넬료	안드레	디모데
나이 임원	만71세 이상남녀	만61세~만70세 남자성도	만56세~만60세 남자성도	만51세~만55세 남자성도	만46세~만50세 남자성도	만40세~만45세 남자성도	결혼후 3년~만39세 남자성도
	22년생 이상	32~23년생	37~33년생	42~38년생	47~43년생	53~48년생	결혼후3년~54년생
지도위원		김명석장로 백사인장로 박병원장로					
회장	이각수	김용희	이경균	김찬근	김경현	박영근	하국종
부회장	홍영숙	천유석	김원목	손진호	홍종수	임종남	정원모
총무	이창근	신천순	김석홍	천삼열	윤태혁	김문선	최현근
서기	하운학	박윤규	윤옥병	김홍진	윤만수	김영호	서경호
부서기		성하택		김용칠	김정균	최종구	임문환
회계	이중호	오세덕	김현전	현규수	박재덕	김영훈	정호섭
부회계		전정식		이근호	이홍득	조웅영	원성연
전도부장		정호석	박재복	신상선	윤광사	한순남	장진모
전도차장		김병전	송정학	한경수	이영길	양진근	한정수
교육부장		박용만	박문기	노중규	박종모	박재교	전병현
교육차장		김훈	이병하	정홍섭	한광수	오장권	이환구
친교부장		조삼두	김정기	이낙균	강일수	장광수	송종민
친교차장		이만복	박창남	사진국	이재수	정민수	문재유
봉사부장		현명설	박상용	정건택	오세창	박준병	이현석
봉사차장		채수길	박세광	이정환	정인섭1	정상명	원춘기
사회부장		정광훈			친동덕	강경대	
사회차장		김일신			박무웅	윤형원	
음영부장			김영	김성태	한범수	이용규	옥선길
음영차장			채조병	박희용	이춘현	이재학	이상로
문화부장			이걸하	김용철	전일성	김영억	김법석
문화차장			박세광	김재환	윤철중	신정호	이종문
체육부장			유재국	이관호	천영준	주상덕	안승문
체육차장			정월용	민병승	천영호	맹군호	장배준
재정부장				유용태		정지홍	민덕규
재정차장				서의석		김정엽	이철훈
조직부장		김상흠					
조직차장		김진우					
홍보부장			손철은	김정고	방윤국	이경찬	박영태
홍보차장			차봉호	이수현	오효근	표성준	김정일
사업부장					정선진	정진평	
사업차장						김종로	
플리핀선교부장					김광민		
중국선교부장					이한기		



선교회	에스더	로이스	루디아	유니게	수산나	마르다	마리아	가 나
나이 임원	만61세~만70세 여자성도	만56세~만60세 여자성도	만51세~만55세 여자성도	만46세~만50세 여자성도	만41세~만45세 여자성도	만36세~만40세 여자성도	결혼후3년~만35세 여자성도	가나선교회 남 녀
	32~22년생	37~33년생	42~38년생	47~43년생	52~48년생	57~53년생	결혼후3년~58년생	결혼후2년까지
고 문	김명석장로	백사인장로	이하영장로	박병원장로	한명수장로	원문희장로	김경호장로	김용희장로
회 장	김 영 희	김 정 숙	유 경 숙	채 월 기	이 상 심	이 희 구	김 숙 자	김 현 철
부 회 장	황 학 성	김 성 옥	정 구 옥	김 서 혜	이 영 희	이 향 예	김 혜 란2	김 은 희
총 무	이 학 숙	이 지 연	김 신 자	백 신 자	김 수 옥	박 선 희	이 점 순	김 창 경
서 기	송 순 정	신 화 숙	윤 옥 자	나 자 영	이 창 례	지 소 희	신 경 두	한 봉 수
부 서 기	양 의 순	박 옥 자	박 금 자	박 옥 자	윤 지 숙	윤 지 숙	이 용 래	
회 계	김 성 민	오 용 숙	한 정 자	이 난 숙	김 혜 숙	김 복 순	전 영 주	김 혜 영
부 회 계	최 순 옥	김 순 일	장은자2	구 신 자	임 종 례	강 인 경	김 진 숙	
전도부장	김 지 연	정 동 선	노 성 자	박 정 현	김 현 숙	이 양 순	최 연 수	
전도차장	김 충 저	길 화 영	홍 찬 희	김 희 자2	이 경 희2	허 선 숙	김 춘 화	
교육부장	주 종 희	이 민 호	송 안 옥	김 용 금	김 영 자1	조 은 자	양 명 화	
교육차장	강 순 옥	김 한 숙	김 동 순	손 필 남	박 명 희	송 준 현	여 순 분	
친교부장			최 옥 선	박 인 자	최 연 정	강 경 숙		
친교차장			박 정 섭	송 영 분	김 경 숙	박 미 선		
봉사부장	최 춘 석	이 명 순	김 희 자	조 정 옥	장 옥 자1	이 복 희	정 영 선	
봉사차장	이 영 애	김 안 단	이 영 선	박 춘 자	양 혜 숙	홍 영 숙2	김 연 숙	
음악부장	이 희 숙	강 수 석	장은자1	김 정 숙	김 경 화	김 연 희	송 보 원	
음악차장	이 종 은	한 순 분	박 명 균	이 정 자	신 현 자	박 경 수	라 향 순	
체육부장		한 복 순	이 찬 숙	박 혜 순	권 경 애		이 혜 란	
체육차장		박 정 호	신 말 순	이 상 희	오 양 자		박 경 미	
영아부장	정 보 순	한 정 자	조 영 주	정 순 임			유 지 희	
영아차장	권 혁 선	최 수 자	황 향 옥	박 영 숙			김 소 영	
재정부장	유 점 례	이 금 녀	최 국 화	예 연 숙	박 현 순	조 숙 자	김 애 련	
재정차장	김 영 경	김 한 주	곽 문 자	김 명 숙	손 용 숙	이 명 숙	김 춘 섭	
홍보부장	이 정 희	윤 두 희	김 금 옥	이 경 희	이 형 란	김 영 희	이 재 연	
홍보차장	박 옥 순	김 유 환	이 영 자	손 정 희	송 정 화	방 인 순	문 영 숙	
사업부장					송 영 선	이 종 립	황 옥 경	
사업차장					김 길 순	송 영 자	김 현 지	
구제부장	강 기 숙	임 애 숙	변 한 섭	최 선 자	최 경 안	송 미 자	이 덕 순	
구제차장	김 정 복	황 연 순	이 옥 구	임 옥 향	김 묘 옥	최 영 애	김 선 자	
성미부장	홍 혜 정	박 희 자	이 익 배	이 숙 자	김 영 자5	김 순 녀	홍 수 화	
성미차장	윤 순 영	한 덕 신	최 언 예	전 봉 례	김 정 숙3	염 정 희	이 명 자	

# '93년도 국내 미자립교회 선교현황



번호	교 회	교역자	소속노회	듣는곳	주 소	전 화 번 호
1	여 천 부 영 교 회	정병륜 목 사	여수노회	바 울	전남 여천시 학동 1번지 장미아파트내	0662) 82·3162
2	대 창 중 앙 교 회	문성재 목 사	김제노회	빌 립	전북 김제군 죽산면 대창리(화동부락)	0658) 546·1789
3	영 신 교 회	기희석 목 사	목포노회	바나바	전남 강진군 강진읍 남성리	0638) 33·7802
4	새 소 망 교 회	이병구 전도사	전서노회	안드레	전북 정읍군 소성면 신천리 4-3	0681) 31·5223
5	달 전 교 회	강선수 전도사	강원등노회	디모테	강원도 삼척군 도계읍 도계4리 산60번지	0395) 41·7001
6	서 사 교 회	안창진 전도사	영주노회	디모테	경북 봉화군 봉성면 봉성리 280	0573) 72·9058
7	영 산 교 회	전용심 전도사	서울노회	에스더	경기 양평군 지체면 망미1리	0338) 73·7636
8	척 지 교 회	백영복 전도사	진주노회	에스더	경남 산청군 산청읍 척지리 156	0596) 72·7320
9	운 호 교 회	이요한 전도사	전서노회	로이스	전북 부안군 진서면 운호리	0683) 82·7583
10	아 동 교 회	박세원 전도사	전북노회	로이스	전남 전주시 효자동 636-1	0652) 223·5530
11	봉 성 교 회	최월성 전도사	영주노회	루디아	경북 봉화군 봉성면 봉성리 280	0573) 72·9058
12	대 구 북 제 일 교 회	김수봉 전도사	대구동노회	루디아	대구시 북구 산격1동 750-3	053) 952·9860
13	의 정 부 농 아 교 회	류수열 목 사	서울북노회	유니게	경기 의정부시 가능1동 47-34	0351) 43·4161
14	금 호 교 회	주영현 전도사	충북노회	수산나	충북 영동군 심천면 기회 461	0414) 42·7161
15	새 섬 교 회	손봉안 전도사	진주노회	마르다	경남 통영군 산양면 지림리 확림	0557) 42·1915
16	영 암 성 산 교 회	남성함 목 사	목포노회	마리아	전남 영암군 영암읍 춘양리 543-1	0658) 546·1789
17	성 광 교 회	고정훈 목 사	서울남노회	선교부	서울 관악구 봉천 6동 100-306	02) 882·2650
18	사 랑 의 교 회	윤성민전도사	강원노회	선교부	강원 삼척군 도계읍 전두2리 40-16	0395) 41·3401
19	신 양 교 회	차경탁 목 사	서울남노회	선교부	서울 관악구 신림 10동 78-2	02) 877·9926
20	정 음 교 회	최정의 목 사	서울남노회	선교부	서울 구로구 시흥 5동 215-2	02) 802·3890
21	온 무 리 교 회	임병준 목 사	서울남노회	선교부	서울 관악구 신림 12동 608-46	02) 851·1603
22	성 도 교 회	임윤석 목 사	서울남노회	선교부	서울 구로구 독산 본동 160-1	02) 864·7711
23	소 하 제 일 교 회	최정석 목 사	서울남노회	선교부	경기 광명시 소하 1동 34-73	02) 804·7001
24	옥 당 교 회	김환근 목 사	진주노회	선교부	경남 함양군 서하면 봉전리 169	0597) 62·9226
25	문 화 교 회	윤용근 목 사	전북노회	선교부	전북 전주시 금암동 456-2	0652) 72·7961
26	군 산 새 문 안 교 회	김남길 목 사	군산노회	선교부	전북 군산시 수송동 10-9	0654) 63·1464
27	상 리 교 회	유영직 전도사	영주노회	선교부	경북 예천군 상리면 도촌동 573-1	0584) 53·1154
28	수 암 감 리 교 회	박순규 전도사	동부연회	선교부	강원 원성군 소초면 수암리 751	0371) 44·8563
29	봉 천 소 망 교 회	정요세 목 사	서울남노회	선교부	서울 관악구 봉천 11동 1638-22	02) 888·7514
30	호 근 교 회	박성규 목 사	서울남노회	선교부	서울 구로구 독산 1동 1006-23	02) 805·3807



번호	교회	교역자	소속노회	돕는곳	주소	전화번호
31	용신교회	전병헌 목사	충남노회	선교부	충남 태안군 근흥면 용신리	0455) 73-1390
32	입석교회	김종배 목사	충청노회	선교부	충북 괴산군 연풍면 적석리 655번지	0445) 33-5431
33	용리교회	김승익 전도사	전남노회	선교부	전남 화순군 남면 용리 349	0612) 72-6879
34	황매교회	김중수 목사	진주노회	선교부	경남 산청군 차황면 법평리 318	0596) 72-7300
35	예전교회	나영귀 목사	서울남노회	선교부	서울 동작구 사당 4동 300-3	02) 588-6215
36	서울선교교회	김형국 목사	서울남노회	선교부	서울 관악구 봉천본동 941-21	02) 886-3208
37	신림반석교회	황종권 목사	서울남노회	선교부	서울 관악구 신림 9동 1514-9	02) 882-6220
38	한사랑교회	박춘환 목사	서울남노회	선교부	서울 서초구 방배2동 437-16	02) 521-1128
39	당남리교회	김병현 목사	서울동남노회	선교부	경기 여주군 대신면 당남리 156-6	0337) 82-8958
40	광진교회	서상옥 전도사	순천노회	선교부	전남 순천시 풍덕동 1288-9	0661) 745-0680
41	요단교회	조재현 목사	서울남노회	선교부	서울 동작구 사당 3동 257-10	02) 585-8730
42	반월교회	김영욱 전도사	동평양노회	선교부	경기도 화성군 반월면 괭곡리 270-1	0345) 80-0026
43	염광교회	안영욱 목사	서울남노회	선교부	서울관악구 봉천 2동 40-41호	02) 889-9415
44	신명교회	최용호 목사	서울남노회	선교부	서울 관악구 신림 2동 94-271호	02) 871-0636
45	향남교회	허영 목사	서울남노회	선교부	서울 구로구 독산본동 163-2	02) 855-8273

## '93년도 선교위원회 명단

위원장 : 박병원

총무 : 이강백

서기 : 김문선

부서기 : 한순남

회계 : 이지연

부회계 : 장은자

국내 선교분과위원회 : 위원장-정진건 서기-윤태혁

해외 선교분과위원회 : 위원장-김현식 서기-최중구

선교정책연구분과위원회 : 위원장-김용희 서기-옥선길

칠레기독교병원분과위원회 : 위원장-김찬곤 서기-김영호

홍보분과위원회 : 위원장-임춘화 서기-이상심

협동총무 : 박재복 박영근 정선진 김원묵 천삼열 김경현 홍종수 이낙균 강일수 서만식 이경찬 주종희 김한주

김혜진 박진식 유경숙 김경화 나자영 송안옥 윤옥자 김춘지 이희구

실행위원 : 각 선교 단체장 15명

칠레테무코 기독교병원 행정처장 : 백사인(사,883-8689 교,813-8870 자,814-1280)

# 교회 창립 45주년과 임직식

편집부



1992년 6월 14일 오후 2시 본 교회당에서는 교회 창립 45년 기념 예배와 장로, 안수집사, 권사의 임직식을 가졌다. 45년의 세월동안 본 교회가 걸어 온 길은 눈물과 정성 그 자체였다. 45주년을 맞는 우리 상도 교회는 선교하는 교회, 이웃과 함께하는 교회가 되고자 노력하고 있다. 이제 상도 교회는 더욱 성숙을 향한 교회를 이룩하도록 이웃과 세상을 향하여 최선을 다하여야 하겠다.

이울러 7명의 장로(김현식, 문승만, 정지건, 이강백, 임종남, 박재복, 천유석)와 8명의 안수집사(윤광사, 김찬곤, 최종구, 김문선, 홍종수, 강일수, 한순남, 김영호), 7명의 권사(김서혜, 유경숙, 박옥자, 조정옥, 김순일, 김기선, 김신자)의 임직식이 온 교우와 여러 내빈들이 지켜 보는 가운데 엄숙히 진행되었다.

임직자들은 모두 주님께서 맡겨 주신 일에 충성을 다할 것을 서약하였는데 특별히 안수 기도를 받으신 7명

의 신임장로들은 감격의 눈물을 흘리기도 하였다.

또한 교회를 위해 헌신적으로 봉사해 온 여러 근속자에 대한 표창을 하였는데 김명석 장로가 30년 근속을, 강기숙 권사가 20년 근속을, 최한복 권사 외 4인(10년 근속), 강일수 집사 외 20인(10년 근속)이 표창을 받았다.

이 날 예배를 위하여 립인식 목사(증경 총회장, 노량진 교회)가 “주님과 함께하는 교회 생활” 제하의 설교를 하였고 하해룡 목사(벨엘교회)와 최상래 목사(난곡 신일 교회)가 임직자들과 교우들에게 귀한 권면의 말씀을 하여 주셨다.

담임 목사님께서 뜻 깊은 교회 창립 45주년을 맞이하며 “말씀에 입각한 올바른 신앙을 바탕으로 성도의 교제와 성령 충만한 생활로 시대적 요청에 부응하는 교회로 일어서서 “나누며 함께하는 교회”로 성장하여 나가야 한다”고 말씀하셨다.

## 근로청소년 위로회

해마다 12월이 되면 남녀노소를 불문하고 누구나 분주한 것이 사실이다. 교회도 마찬가지이다. 성탄절이 있는 달이어서 그런지 이웃을 위한 행사도 12월에 가장 많이 있는 것 같다. 올해도 예외는 아니었다. 지난 12월 6일 오후 4시 상도1동 내에 위치하고 있는 신문보급소 다섯 곳에 초청장을 보낸 뒤, 대학부 학생들이 방문하여 그곳의 근로청소년들을 초청하여 위로회를 갖게 되었다. 이들을 교회에 초청하여 위로회를 가지게 된 것은 올해로 4번째이다.

‘성숙을 향한 상도교회’라는 목표와 ‘이웃과 함께 하는 교회’라는 표어를 생각하며, 내 동생이요, 이웃이요 봉사자인 이들 청소년 50여명과 함께 나눈 저녁식사는 하나님께서 우리 교회에 허락하신 1992년의 아름다운 만찬이었다.

이들과 함께 먹으며, 또 함께 불렀던 찬양들은 너와 내가 따로 없는 ‘우리’라는 공동체를 형성했고, 손과 손을 잡고 부르던 노래에는 깊은 감동이 배어 있었다. “배우면서 일하고 일하면서 배우는 저 청소년들은 바로



우리의 모습이다. ‘젊어서 고생은 사서도 한다’는 말이 있지 않느냐” 하시며 따뜻하게 대해주시던 목사님의 말씀이 진한 감동으로 전해져 왔다. 이 차가운 겨울도 저들에게는 훈훈하고 좋은 계절로 남아지기를 바라는 마음이 간절하다. 제각기 선물을 받고 돌아가는 그들의 뒷모습에서 용솟음치는 소망같은 것을 느끼는 것은 왜였을까? 아름다운 이름, 근로청소년!

## 환경미화원 위로회



올해로 4회째 갖고 있는 행사이며, 모든 선교회와 선교부가 힘써 준비하는 아름다운 행사로 알려져 있는 ‘환경미화원 위로회’가 지난 12월 9일(수) 오후 6시 소년부실에서 있었다. 언제나 ‘제목보다는 내용을 알차게 준비하라’는 담임 목사님의 목회지침을 바탕으로 이루어진 것이다. 이 일을 위해서 정성을 쏟는 선교부장 박병원 장로님의 열심도 빼놓을 수 없다. 친교실에서는 정성을 다하여 식사와 디저트에 이르기까지 신경을 써서 준비하였고 모두가 은혜로, 보람을 느끼며 준비하고 진행하였다.

상도1동과 2동, 그리고 5동에 소속된 미화원들은 우리 사회를 깨끗하게 하는 것을 몸으로 실행하는 사회의 첫 주자들이기도 하다. 새벽을 설치고 나와서 갖은 오물을 처리하는 그들이야말로 자기의 몫을 다하는 사람들이다. 푸짐한 식탁 위에 쏟아내는 그들의 식성! 삶이 있고 여유가 있는 식탁이다.

함께 대화를 나누며 지역간의 간격을 좁히는 좋은 기회였고, 또 그들의 말을 듣게 되는 계기가 되었다. 쓰레기 분리수거가 정착이 되어야 한다는 실감어린 그들의 요청은 듣는 이로 하여금 마음을 동하게 했고, 교회가 이제 이들과 나라를 위해서 무엇을 하여야 할까 하는 물음에 정확하게 대답하는 기회도 되었다.

늘 설치는 잠 때문에 살쩍 새가 없다며 웃음섞인 대화를 주고받으며 잠시나마 그들의 아픔을 느껴본다. 작년에는 방한복을 한 벌씩 드렸고, 올해에는 이 겨울을 따뜻하게 지내라고 두툼한 속내의 한 벌씩을 준비해 드렸다. 그 내외의 따뜻함보다는 상도교회의 자상한 배려함이 오히려 푸근하다는 말을 남기며 돌아가는 그들의 모습을 보면서 이 겨울도 사랑으로 더 훈훈해지는 것을 느낄 수 있었다.



# 상도교회 의료선교 현장



1. 86년도에 아프리카 케냐에서 의료선교 하는 모습

2. 칠레 정부 부통령과 회담 후 기도하고 있는 선교단 일행.

3. 부통령과 회담후 기념촬영



# 團仕奉



4. 89년도에 중국에서 의료선교하는 광경

5. 칠레 테무코 기독교병원의 기공식 예비 장면.

6. 칠레 테무코 기독교병원의 기공식 광경.

7. 칠레 테무코 기독교병원 건축업자와 공개입찰 광경

사진으로 보는

# 상도교회 이·모·저·모



◀ 전도왕 장육자 집사가 선물로 20" 칼라 TV를 받고 있다.



▶ 부활주일을 기념하며 지체부 자유자들에게 휠체어 87대를 기증했다.

▼ 유아세례식 광경



▲ 부흥집회를 통해 은혜받는 교인들



▼ 92년도 노인대학 추계 졸업여행(강릉 오죽헌에서)

▼ 환경미화원을 초청 만난 후 선물을 전달하고 있다.





## '93년도 선교단체 회장단



아브라함 선교회  
회장 이각수 장로



바울 선교회  
회장 김용희 장로



빌립 선교회  
회장 이경균 집사



바나바 선교회  
회장 김찬곤 집사



고넬료 선교회  
회장 김경현 집사



안드레 선교회  
회장 박영근 집사



디모데 선교회  
회장 하국종 집사



에스더 선교회  
회장 김영희 권사



로이스 선교회  
회장 김정숙 권사



루디아 선교회  
회장 유경숙 권사



유니게 선교회  
회장 채일기 집사



수산나 선교회  
회장 이상심 집사



마르다 선교회  
회장 이희구 집사



마리아 선교회  
회장 김숙자 집사



가나 선교회  
회장 김현철 집사



칠레 테무코 기독교병원 모형도

### 예배안내

새벽기도회	오전	5:00
I부 예배	오전	7:30
II부 예배	오전	11:30
찬양예배	오전	3:00
수요예배	오전	7:00
유치부 예배	오전	9:00
영아부 예배	오전	11:00
아동부(유초소)	오전	9:00
중·고등부 예배	오전	9:00
대학부 예배	오전	4:00
청년 1	오전	8:00
청년 2	오전	12:30

발행인 : 김 이 병  
 편집인 : 박 원 침  
 편집위원 : 석상순 · 이강백 · 이지연  
               김문선 · 한순남 · 최현근  
 발행일 : 1993. 1. 10  
 156-031 서울·동작구 상도1동 660-2  
 TEL : 813-8870, 814-3675

MODERATOR  
REV. JOON MOOK LEE

한 국 기 독 교 장 로 회 총 회

서울특별시 종로구 연지동 136-46

GENERAL SECRETARY  
REV. YOUNG MIN LEE  
SECRETARIES  
REV. YOUNG CHIN KWON  
REV. EEK SUN KIM

THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA  
GENERAL ASSEMBLY

P. O. Box 147, Kwanghwamoon  
Seoul, Korea

Telephone : 74-3791  
Cable: KEYPRESBY Seoul

February 18, 1974.

Dear Friends:

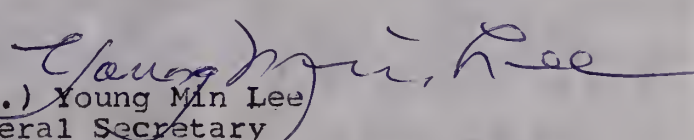
Enclosed for your information is a copy of the Mission Policy Statement of our Church, passed by our 58th General Assembly--which also commemorated the 20th Anniversary of our new departure for Mission as the Presbyterian Church in the Republic of Korea.

This statement was drawn up over a long period of time, and with much deep and frank discussion. It reflects our pride in our achievements, together with humility in the recognition of our weaknesses. We feel that this Statement successfully brings together two divergent emphases which exist within our Church, without compromising either of them: namely the emphasis on the Church's mission in society and the world, along with that of evangelism--the Church's very reason for being. The Statement was passed with standing applause. Considering the different viewpoints among us, this was certainly not to be expected.

Because of the support that was shown by the whole Church, we have every hope that we may have success in carrying out our mission in this land as we move into the future in faith and courage.

Pray with us that we may be faithful to our calling in the difficult times facing the Church.

Yours sincerely,

  
(Rev.) Young Min Lee  
General Secretary

THE MISSION POLICY  
of  
THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA

I. Introduction

1. The Church under Providence
2. Our Missionary Situation

II. Self Examination

1. The Theology of Liberation
2. Promoting the Ecumenical Spirit
3. Cultivation of a New Style of Christian Living
4. Confusion in the Christian way of Life
5. Confusion in the Understanding of Mission

III. Definition of Mission and "Mission Theology"

1. Definition of Mission
2. Theology of Mission

IV. Tasks of Mission

1. Mission Situation
2. Rural Mission
3. Urban Mission
4. Special Ministries

V. The Revision of the Structure of Mission

1. Reasons for the Revision
2. The Structure of Renewal

VI. Exploration of Power and its Mobilization

1. The Zeal for Mission
2. Theological Education of our Church
3. Lay Training
4. Co-operation between the Churches
5. Co-operation with the World Churches
6. The Improvement of Leadership

VII. Conclusion

THE MISSION POLICY  
OF  
THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA

I. Introduction

1. The Church under Providence

We believe it was God's gracious providence that the Chosen Theological Seminary, the former name of the Hankuk Theological Seminary, should have been born at the very last moment of Japanese rule when no theological seminary was left open in Korea. We look back with thanksgiving to the days when the Chosen Theological Seminary could carry, under the grace of God, the task of training the much-needed Christian leaders for all the Churches in Korea in spite of the ruthless pressure of Japanese Imperialism.

With the national liberation on August 15, 1945, the whole population was stirred up by the long-awaited freedom, and the Christian churches were excited by the newly given opportunity for mission. At such a heightened, yet somewhat confused moment of history, the Chosen Theological Seminary was again able to carry out successfully the task of raising high a theological banner which reorientated the Korean Church to a more profound direction. We thank God for this also.

The pain inflicted upon us, in return for our pioneering efforts, however, was great. The leaders of the Chosen Theological Seminary were condemned as heretics and their sympathizers were expelled from the pulpits. Out of this pain was born the Presbyterian Church in the Republic of Korea (PCK), which was to contribute, under God's guidance, to the whole Church in Korea the spirit of freedom--freedom of belief, of conscience, and of academic study--having a spirit of ecumenical action, and a thrust for social justice. We thank and praise God for his gracious providence which provided a place for us in the history of the Korean Church by which we could be an instrument of God to help the Churches in Korea to be truly Christ's Church in such a critical period of history.

2. Our Missionary Situation

The Church, with 20 years' tradition of which we are proud, is now confronting a radically new and challenging future through the 70s and 80s toward the 21st century. This is a time when the Church must engage in a soul searching self examination, and recommit herself to the new tasks which the coming age presents to her.

What is, then, the missionary situation before us? We see, with the population explosion, man's basic right for food, clothing and shelter is threatened; with the insane emphasis on the development of secondary industries, man's survival is threatened by the pollution of air, land and water, and also by the exhaustion of natural resources. Furthermore, ever-increasing industrialization reduces a man to a mere part of a gigantic production machine. The swelling tide of individualism and materialism destroys human communities by poisoning human values and alienating persons, thus widening the gap

between person and person, persons and God. As a result, we see the clouds of practical atheism growing darker around us. Making a bad situation worse, recently we have been faced with a situation in which freedom of public confussion and the right to take social action is suppressed, and even the freedom to keep silence is curtailed.

We are not, however, afraid of any situation. Even the climate of peril and confusion, of restriction and suppression, of imprisonment and martyrdom cannot discourage us from doing the task given us by our God, who is the Lord of history. Our Church under God's protection has overcome numerous challenges from within and without. We have experienced, by God's mysterious working, the further advancement of the Gospel through hardships. Hand in hand, we must advance to our mission field which is God's, being thankful for our past, and expecting great things from our Lord.

## II. Self Examination

As we look back on our past, we discover strong as well as weak points. With pride and thanksgiving, we recollect the following as our contribution to Korean society and Church.

### 1. The Theology of Liberation

Our Church, from the beginning, insisted that the Korean Church should be liberated from the self-absolutizing conservative theology. This implies not only a positive use of Biblical criticism, but also the liberation of humanity from the stifling chains of legalism and traditionalism. At the same time, this means the declaration of faith in the creation of God, who makes all things new. Furthermore, we endeavored to create our own indigenous theology, thereby recovering our self-identity. We believe that such an effort of our Church has contributed to the total atmosphere of the theological enterprise in Korea.

### 2. Promoting the Ecumenical Spirit

Out of our bitter experience with dogmatic conservatism, from the start, we warned ourselves and others against a self-righteous and authoritarian attitude on the part of any denomination, and urged close team work with ecumenical movements within and without the country. Believing in unity in diversity, we lead the way on the ecumenical front in many different mission enterprises and ecumenical actions in spite of denominational and theological differences. We are thankful for this also.

### 3. Cultivation of a New Style of Christian Living

The prevalent style of Christian living in Korea has been a fanatic and other-worldly, legalistic and authoritarian one.

Against this distorted view, our Church presented the principle of incarnation as a base for Christian living. We emphasized the positive meaning of life in the world. We stressed the importance of the Church's active participation in social and political actions, and tried to overcome the attitude of negating the present world, seeking only the blessings of the world to come. Furthermore, we tried to replace authoritarianism with a spirit of servanthood, and legalism with a spirit of freedom and mutual respect. We take pride in this and thank God for it.

In spite of all these gifts from above, we cannot help but humbly confess our manifold shortcomings.

#### 4. Confusion in the Christian Way of Life

Our manifest effort in free theological activities has often been mistaken by some members of the Church as being a total rejection of the reformed tradition; the rejection of the fanatic, other-worldly tendencies in the Church as permission for a loose life without any discipline in the devoted spiritual life. Furthermore, the emphasis on the Church's participation for social justice has often weakened the spirit of stewardship and belief in life after death.

#### 5. Confusion in the Understanding of Mission

There has been unnecessary dichotomy between different emphases on mission, i.e. numerical increase vs. qualitative improvement. This controversy has arisen from the fact that the number of PROK Churches has not increased since the beginning of our Church. There has been, on the one hand, such a tendency to stress the importance of numerical increase, that some people doubted, or sometimes, even flatly rejected the orientation of our theology and Christian faith. There has been, on the other hand, a tendency which belittles the seriousness of numerical standstill, placing the sole emphasis on qualitative improvement. However, the two need not be mutually exclusive.

We believe, however, that these weaknesses can become a motivating power and a guiding hand as we make a renewed effort to make further contributions for the Church's mission for tomorrow.

### III. Definition of Mission and Mission Theology

As we face the open future with pride in the 20 years' history behind us, we have to ask ourselves a fundamental question: "What is the rationale for our existence in this land as a separate Church?" The reason for the PROK's continued existence is the specific mission which is entrusted to us.

#### 1. Definition of Mission

Fire exists only when it is in flame. In the same way,

a Church exists only when it engages in mission. The rationale for our Church's existence is, therefore, to be found in the mission to which we are assigned. What, then, is our understanding of mission?

Mission is initiated by Christ's charge, "Go unto the ends of the world and preach the Gospel to all people. (Lk. 13:15). This charge is given to the members of the Church. We are to carry it out wherever we are. We are to witness to the Gospel of Jesus Christ as those obliged (as Paul said) to do so, to all people. (Rom. 1:14) We should be eager to tell the good news to our people, as Paul was (Rom. 9:1-3) eager to tell it to his people. We should let our people know about Jesus Christ so that through him they may become new people and transform Korea into God's kingdom.

## 2. Theology of Mission

All the disciplines of Christian theology are to be oriented for mission, which is something like the shooting of an arrow towards the object. Mission is the shooting of the Christian message found in the Gospel to the human soul and to the heart of culture and of history.

Theology of mission, therefore, claims to be the Missio Dei of the Creator, and to convey correctly the will of His salvation to man and the world. It is the science of service in the spirit of Christ, "through whom all things become new" (Rev. 21:5) and "all comes from him, all live by him, all ends in him" (Rom. 11:36).

Therefore, we must understand correctly the meaning of the mission of God, who works both in man and in the world, and proclaims the whole Gospel of Christ even in the midst of hindrances and sufferings. It is the spirit of those who are called for such mission that the individual Christian and his Church should confess their faith in Jesus Christ correctly and courageously in any moment and in any historical situation, and they should acknowledge this mission to be their greatest pride and privilege.

In this spirit, we refuse to worship man as deity and we negate the attitude of despising man as a lower creature, and we fight against all the powers that misuse or destroy the order of justice and peace of God.

The Theology of mission is to teach and train individual Christians and the Church to maintain a spirit of mission.

The Theology of mission, therefore, does not aim at an apologetic effort for doctrines or for the expansion of a denomination, but tries to plant the wholeness of God's salvation in the soil of our culture and history. We should also try to care for the one earth that is given by God and endeavor to permeate with the good news of Christ God's created nature, lamenting pollution.



The Church is commissioned to renovate the history of our nation with the Gospel. This commission should not be limited to "specialists" (pastors, evangelists and missionaries etc.) but the whole people of God should be engaged in the mission of the Church. The Church, therefore, is not the only place where mission should be carried out, but wherever a Christian is present, there should be the place of mission.

Wherever there is mission, there is the Church.

For such a wide-ranged strategy of mission, all the methods of communication that modern science has devised should be adequately and effectively used. The pulpit of the Church, of course, should be the key place for proclaiming the Christian message, but it is absolutely necessary to make use of literary works, radio and T.V. etc. as organs of mission enterprise. We are called to "preach the word and keep at it in season and out of season". (2 Tim. 4:2)

#### IV. Tasks of Mission

##### 1. Mission Situation

The Gospel never changes, but the form of the Church, entrusted by the Gospel has always been changing according to time and nation. The primitive Church is not the same as that of the Middle Ages, and the same Church as that of the Reformation cannot be found in our land in the present age. The mission situation today demands that the renewal of our Church be relevant to the present historical moment in our land.

Observing the mission engaged in by St. Paul, we find that the task and methods of his mission varied according to the situation. In Philippi, he preached the Gospel by a river (Acts 16:13). Sometimes he carried out his mission activity in a prison (Acts 16:25ff); in Thessalonica, he preached in the Jewish synagogue (Acts 17:1,2); in Athens, he preached on the mountain of Areopogas to the philosophers (Acts 17:18ff); in Caesarea, he preached at court (Acts 26:6ff); and when he was shipwrecked, he preached on the raging sea (Acts 28: 21ff).

The mission situations were varied in St. Paul's missionary career. One thing is very clear: the task of mission differs from situation to situation.

The Mission situation today is changing in accordance with the historical and social changes of our country. Even in the same city or village, there are many types of mission to meet the needs of those whose lives differ because of the varying specializations and functions being carried out. There are different ways of mission for those in industrial societies, even according to what they produce. The ways of mission cannot be uniform, but must take into consideration definite knowledge and characteristics of each situation for mission.

The mission policy of our Church, therefore, needs to acknowledge the adequate mission tasks according to the following mission situations.

## 2. Rural Mission

Rural life has been greatly challenged by rapid social changes, and yet it is true that the life inherited and indigenized for centuries under the influence of the popular and national culture is still maintained. Many of our people are trying to escape the problems of poverty, sickness and oppression by flight to the comfort, hope and courage they find in various superstitions and shamanistic faith which are common in the rural society.

The mission of the Church in the rural areas has to replace these mistaken forms of faith with the Christian faith, which we believe is the best way to find true happiness, comfort, and courage to live, so that the Church with her mission should make the communities where the Church is located into little kingdoms of God.

In the earlier days of Korean Church history, the rural churches were the centre of education and all the cultural activities teaching people the scientific and rationalistic life. Today, however, all such functions needed for the people, have been handed over to the Government agencies and social organizations. Rural life has been changing with developed systems of transportation and with all the benefits of modern culture. It is totally different from what it used to be. The rural Church must recognize these changes and conveniences. And yet she cannot retreat from the essential task of mission, that is, the Church has to teach "a manner of life which is worthy of the gospel of Christ" (Phil. 1:27):

Firstly, the Church must teach a philosophy of life to the people of rural areas. The Church cannot sit idle watching the drift of population to cities. Instead she should let the people know that the places we inherited from our forefathers should be made into paradise, and thus become the basis of the Kingdom of God on this earth. We must keep up the tradition of simple-hearted human relationships and build up new morals, correcting and uprooting social evils and corrupted materialism derived from city life. The rural Church also has a duty to speak out to maintain the beauty of nature and keep God's creation from being subjected to futility (Rom. 8:20) and to set it free from the bondage of decay.

Secondly, it is not right to urge the rural people to be resigned by their faith to the inconveniences of life: poverty, inequality and injustice under which they are oppressed because of social conditions. Instead, the Church must teach the people to correct social inequalities and injustices, and protest against ill-treatment of humanity and build up a creative life and a co-operative spirit as life principles.

Thirdly, the rural Church should also teach people to love nature and protect it as God's gift to man. The Church cannot remain an idle onlooker while urbanites hunt the birds and beasts and destroy the beauty of creation, which can only be found in the country, for their enjoyment and life of luxury. The rural Church has a task for mission in maintaining the natural beauty of surroundings and in keeping a harmonious life with Mother Nature, as the Bible describes: "the calf and the lion and the fatling together, and a little child shall lead them...The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den." (Is. 11:6, 8)

Fourthly, the rural Church must warn against denominational competition and not be involved in doctrinal strife, and must correct the mistakes of fanatical Christian faith influenced by the indigenous shamanism.

When a church is involved in denominational competition, no matter how it tries to keep the right doctrines, it may well become a serious stumbling block in the way of mission, while a fanatical faith often destroys the peace of a family and tends to bring about disorder in community life, so that the Christian faith itself may become an obstacle for mission.

### 3. Urban Mission

It is generally true that the urban churches today have faced in a practical way the increasing phenomena of de-humanization derived from all kinds of private corruption and social evils resulting from the modernization of cities.

It is urgent that the Church avoid the temptation of being a meeting place for extravagant tastes and habits of culturally minded people or of intellectuals emphasizing social feeling and cultural interest.

The Church must proclaim "salvation today" to the people of the busiest downtown area and to the leisured folk of the suburbs.

The following should be considered in the light of the task for mission:

First, the Church must be a place for citizens who are underprivileged and alienated from the normal life by unhealthy capitalism, and Christians should be friends and true neighbors of those who are suffering under the effects of modernization. The Church must try to be aware of the poor in the various social problems caused by poverty, and help the people prevent such problems in advance, while being faithful to its responsibility of "preaching the Gospel to the poor".

Secondly, it is true that the value of personality and the dignity of man has begun to be lost in the complicated structures of modern society, and the Church standing in the midst of such society, therefore, should speak by proxy for those who are regrettably deprived of basic human rights and freedoms. The Church also must always be concerned with eliminating the various elements leading to de-humanization.

Thirdly the Church should recover her prophetic image by pronouncing on the social evils and injustices derived from the power structure conspiring with capitalism and at the same time the Church must proclaim its divine commission as the suffering servant, that she should live and die for the nation in the spirit of our Lord Jesus Christ.

Fourthly, the Church must constantly be aware of all kinds of literary works of the present time that attract urbanites. The Church must also express her own criticism on these works in the light of the fact that the spirit of culture should not be content with secularism but should positively side with the sacred for gloria dei.

Fifthly, it is also the Church's task to make the city beautiful and keep order at any time. The task of the Church is not only to be concerned for the sublimity and beauty of the Church building, but also to endeavour to speak out for city beautifying movements, serving the areas where a church stands, and to this end, the Church must strengthen the conscience of the community to love and help each other.

#### 4. Special Ministries

We are living in a pluralistic society which is extremely specialized and functionalized. The Church, which exists for today and plans for tomorrow, must find tasks for mission in such a pluralistic society. This means that the Church should expand the field of its target for mission from the traditional activities "within the church" and "for believers only" to the societies of the armed forces, industry, schools, hospitals, prisons and police stations. Such fields may well be the "golden fishing ground" for success in mission within a short period of time, but the Church is not at the moment ready for such fields.

Of course, we can see some sporadic endeavors by some individuals who are especially interested, but the Church as a whole is hesitating to understand and support them fully. Because of such negligence, such special ministries have not been fully developed. Therefore, the Church must open her eyes to see these fields. In Korea, a great mission field of 600,000 military personnel is now open.

The increasing number of the industrial society is also an untrodden field for mission. The academic societies of primary, secondary schools and colleges, which are training the future leaders of the nation, are attractive fields for mission.

The hospitals where men are suffering from all kinds of diseases are ever open fields for the good news of comfort and new creation. The prison and police stations have recently begun to be conceived as effective mission fields.

Our Church, however, is not fully ready for these specialized ministries. For such heavy tasks of our Church, it is no doubt necessary for local churches to be equipped for the divine commission of Missio Dei, which has already been working in these specialized fields.

Our Church cannot ignore such new fields, if we really join to accomplish God's mission in this country.

## V. The Revision of the Structure of Mission

Considering the above-mentioned areas and tasks for the mission of our Church, we have to revise the structure of mission for its greater effectiveness owing to the following reasons:

### 1. Reasons for the Revision

First, it is true that the idea of mission has been defined in the thought of the feudalistic society, so that the mission has been understood only in terms of the charismatic authority of the "pastor, and the idea of the priesthood of all believers" of the Reformation has not been concretely put into practice. Furthermore, a democratic way of training in the mission-oriented life for all members of the Church has not been fully developed. It is time to say clearly that every Christian should be aware of himself as the key person for the mission of the Church.

Second, it is also true that the traditional understanding of mission has been centered in the expansion of a denomination to emphasize only "my Church" and "my parish", and not been concerned seriously with the community where the church is located. The Church has not been paying any attention to developing the community leading to a welfare society.

Third, the Church has not been positive in cultivating a new style of life and worship in accordance with the changing society. Until now, being loyal to "doctrine and creed" in a legalistic way has been too much emphasized. Sometimes an effort for a new type of worship has been regarded as heretical. How can a Christian laborer who has to work on Sunday in a factory or industry attend the morning service at eleven o'clock? A special type of worship for such persons should be taken into consideration.

Fourth, we have heard about and entaged in mission in the line of a "come structure", inviting and demanding people to come to the church. Church attendance has been stressed and the image of a true believer is looked upon only as one who is faithful in attendance and generous with offerings at the Sunday service. The harmony between Sunday worship and everyday life has not been much taken into consideration. Devotion and religious experience in the church must not be contradictory to behaviour and daily life outside the church. The message of the Church, therefore, should not be confined to the form of "come structure", but should include a "go structure" towards society.

## 2. The Structure of Renewal

The basic spirit of Protestantism is to be found in "semper reformanda". The outer conditions of social, national, and international situations urges our Church to think seriously of its reason for being, but the inner conditions of our Church now require it to re-arrange its structure for mission for the effectiveness of its proclamation of the good news for man and history. The organization and structure of the Church, modelled and formed in the agricultural society, has to be adjusted and reformed according to the present days of urban culture and industrialization and also to the rural situations which have rapidly changed. City life has been threatened and become uneasy because of the explosive increase in population. All the standards of value have been upset owing to individualism and materialism; the phenomena of de-humanization has also been exposed by an extreme emphasis on self-interest and self-advantage. It is clear, therefore, that a church, controlled only by the minister's authority, constituted by the people of the same locality or by theological and confessional uniformity, can hardly solve the various human and social problems arising from the circumstances of a city which needs the ready and prompt services of the Church. It is also true that an industrial society is not able to have the same church structure as the normal situation of the "come structure" of the Church, which is centred in Sunday services and the church building. The mission of a church in an industrial area must be to speak out for a right and proper human relationship and for conscientious administration, and must also speak out for good relations between labor and management and for the guarantee of jobs for laborers. The Church cannot side with the capitalist's exploitation by telling the laborers to be patient with the unfair dealing, and yet the Church cannot encourage or advise strike action. Instead, the Church should be wise to proclaim "what is the will of God, what is good and acceptable," (Rom. 12:2) standing between management and laborers in order to teach a philosophy of life which would make the nation a paradise of social welfare.

It is also necessary to find a new structure for mission aiming at forming a life philosophy in the areas of special ministries, such as schools, army, hospitals, prisons, and with those detained at police stations. It must be made clear that the "power belongs to

God" (Ps. 62:12) and that Jesus Christ the King of Peace, is the only one who gives peace on earth. (John 14:27).

Firstly, our Church must try to find a suitable structure for mission in all kinds of educational institutions. Education must not be only a way to convey knowledge and techniques, but also must advocate that a life philosophy for man's true value can also be found in the truth of Jesus Christ, which gives man true freedom. This means that a structure for education must be identified with a structure for mission.

Secondly, the healing mission for the sick must try to find a structure, not expressing a kind of confession or denomination, nor emphasizing the numerical strength of the Church, but merely leading the patients to believe in Jesus Christ, the only one who cures all kinds of diseases.

Thirdly, the structure for "mission in both prison and police station" must not be a type which accuses or condemns the criminal, but which introduces a new life through Jesus Christ and his truth to both examining officials and criminals, so that the former should be guided to find another Examiner, the Judge of all men, and the latter should be led to decision for a new life through repentance and forgiveness.

Fourthly, some other special mission such as coffee shop ministry and mission for prostitutes, should be constructed along the following guidelines: (i) They should be free from the type of mission carried on in the church; (ii) They must consider the mission areas in the light of sociological observation and of depth-psychology; (iii) the method of the mission should be decided taking into consideration the outcome of the totality of scientific, sociological and psychological research; (iv) Persons who are engaged in these special ministries must be "men full of faith and of the holy spirit" (Acts 6:5), lest after preaching to others they themselves should be disqualified." (I Cor. 9:27)

## VI. Exploration of Power and its Mobilization

It goes without saying that the exploration of power for mission and its mobilization are undoubtedly required in order to fulfill our tasks for mission today and tomorrow.

### 1. The Zeal For Mission

First of all, the mission activity is carried away by the zeal for mission. It may be a futile effort if the Church is not burning with zeal for mission, no matter how good a definition we may have of mission theology, how carefully we define the mission task, how reasonable a theology of mission we adopt, nor how good

an arrangement we may have for mission structure. The zeal for mission does not come from man himself, but it is a blessing and grace which comes from God, who sent his only son to this world. God gives this zeal to a special person whom he selects, but he also gives it to those who ask (Matt. 5:42) and also to those who earnestly desire it (I Cor. 12:31).

The Church has a duty to teach the people to have this zeal, and to lead each of them to be conscious of himself as "debtor" (Rom. 1:14) and "as one who is cursed if he does not preach the Gospel" (I Cor. 9:17), like Jeremiah who feels a burning fire in his heart if he does not speak in the name of Jesus Christ. (Jer. 20:9).

The most basic matter is that the Church must have such a passion for mission. The evaluation of our mission activities cannot actually be the number of church members or adherents we can claim, but that people are filled with this zeal, praying constantly, "O Lord, here I am. Send me", when we hear the voice of God saying, "Whom shall I send?" (Is. 6:8) Our Church must be filled with such zeal for mission to be ready to go forth for mission.

## 2. Theological Education of our Church

The mission policy of our Church depends greatly on its theological education. The theological education of our Church must be revised, reformed and renewed according to the mission policy of our Church, for the present and future leaders are taught and trained in the theological seminary of our Church. The theological seminary should be warned against being only a place where theological knowledge is transmitted and the techniques of church administration are taught. It must be aware of the prophetic commission of the Church to speak out for justice and peace for the nation, and to endeavor to give light to the darkness of an immoral society and also to lead the people and history into "salvation today" through the redemptive Gospel of Jesus Christ. For these sacred objects of our theological education, its structure and curricula must be re-formulated. In particular, the parish ministers and pastors who are in special ministries should from time to time be called to the seminary for continuing education with the co-operation of the Education Department of the General Assembly, so that they may faithfully and courageously carry out the heavy and important tasks of mission under all circumstances.

## 3. Lay Training

The task of mission of our Church cannot be confined to ordained ministers, but belongs to all the people of God. Every person, as a key member for mission, must make the place for mission whenever he may be.



The battle for mission is not a partial fight but a total one. The resources of personnel and finance are totally mobilized for total evangelism. The necessary training for the whole people of God is needed under the following guidelines:

Firstly, the zeal for mission is to be inspired and maintained. Each person must be aware of being a key member for mission to be sent to every sphere of life where they are engaged and involved.

Secondly, the Church must teach the basic theory and practice at least twice a year--in spring and autumn. The passion for mission must properly be used with proper knowledge of the mission field where the Gospel is to be preached. Also, the proper knowledge and techniques for communication and human relations should be introduced. Above all, the content of the Gospel should be properly understood, and "training oneself in godliness" (I Tim. 4:7) must be constantly practiced by praying and Bible reading.

Thirdly, in connection with such training in godliness, a new interpretation of piety must be formulated, which should not be oriented to the personal or private salvation of getting to heaven, but to the social or communal salvation of the nation.

#### 4. Co-operation Between the Churches

It is desirable to have very close co-operation for a united front between the churches of all denominations in order to accomplish an effective mission in the pluralistic society of today. For an ideal policy for mission in the city, each church must plan and work together for the area where it stands. The churches, both in rural areas and cities must have a mutual relationship in order to make the whole land a field of Missio Dei. The ecumenical participation for mission of denominations or churches should not be the nominal one of occupying respective positions in ecumenical organizations, but must plan and work together to form concrete plans for a common front for mission, so that the co-operation of the churches would be oriented eventually to make our country into a welfare society aiming for "the Kingdom of God".

#### 5. Co-operation with the World Churches

It should also be remembered that our Church, from the beginning, has tried to introduce the ecumenical movement and to develop it in this land of conservatism. The tradition of such ecumenism should further be emphasized, not only with the churches in this country, but also with the world churches. We already have had a good relationship with the United Church of Canada, which has greatly contributed in helping our Church develop and grow, but the partnership should not be contented with the form of "giver and receiver";

the relationship should be oriented in terms of mutual benefit to stimulate each other. Such partnership and relationship with foreign churches should also be opened to churches of Europe, if any other churches are interested in the mission in this land. There is no East or West in Christ. We are all brethren, called for God's mission in other lands as well as in our own.

#### 6. The Implication of Leadership

It is most desirable to have a coherent plan for building up the leadership of our Church. The success of the missionary activities in the primitive Church seems to have been possible because she had some able men such as Peter and Paul, who were ideal leaders for mission. It is always true that the development of the historical Churches has been brought about by the leaders of the Churches. Here is the problem of our Church in both the present and future: How should we train the leaders of our Church?

It is generally known that our Church has more leaders than any other Church in Korea, but this must not make us complacent. In fact, our Church now has a shortage of leaders to meet all the needs for the mission of God. Frankly speaking, it has been our mistake and negligence that our Church does not have a long-range plan for building up leaders for the future Church as well as for the immediate needs of the special ministries.

Therefore, it is time that our Church have a coherent plan for training the leadership for positive and effective results of mission through the various educational institutions of our Church, beginning from primary schools, and continuing through secondary schools and the official seminary. Our Church is called for both national evangelism and world evangelism.

It is regrettable that our Church has no college to train leaders, not only for the Church, but also for society, which needs all kinds of leaders and specialists. The Church should seriously plan to make these intellectuals key members of the mission of God in the society. The establishment of a college is also necessary for the raising up of the theological education of our Church, because at present we are training mostly high school graduates for the ministry. The educated population has recently been much increased, and the number of intellectuals among Church members has also greatly increased. It is now imperative that theological education should be given to college graduates, in order to have an equal standard of theological education with other countries.

#### VII. Conclusion

It is true, as Church history witnesses, that we will have glory and suffering as we engage in the mission of God, which has

already begun in this land. Our Church, after walking along the thorny road of the past now has a great future in the 21st century. Though we have experienced an exodus from hardship, the futility, uneasiness and danger of the wilderness is waiting for us. Like the Israelites consolidating their front and planning new strategies for their forward movement in the wilderness, our Church must also consolidate its front for the eighties and the coming new century. We have to realize that we must face great challenges and stumbling blocks before entering into the land of milk and honey.

The land of the Morning Calm is beset with difficulties caused by international and national unrest and tension, which destroys our calm, and seems to bring a cold chill. In spite of such a changed climate, we cannot withdraw our marching orders for God's mission. We must follow the great missionary, St. Paul, who was determined to press on, even to martyrdom. "Bring the cloak...and the books...(II Tim. 4:13), he said, and in the ranks for the good fight, "even though all desert me, the Lord will be with me and give me strength." (II Tim. 4:16, 17) In this belief we also must march to the Korean Macedonia, where the people cry out: "come over to Macedonia and help us." (Acts 16:9) May we be aflame with zeal for our mission, and faithfully and courageously carry out the tasks related to God's mission in this land under a coherent plan and with a common language and spirit. May all of us "agree that there be no dissensions among us" (I Cor. 1:10), and as we sow the seeds and water them, may we give thanks to God, who gives the increase, and to whom shall be glory and honour forever and ever. Amen.



# 선교소식 과 기도

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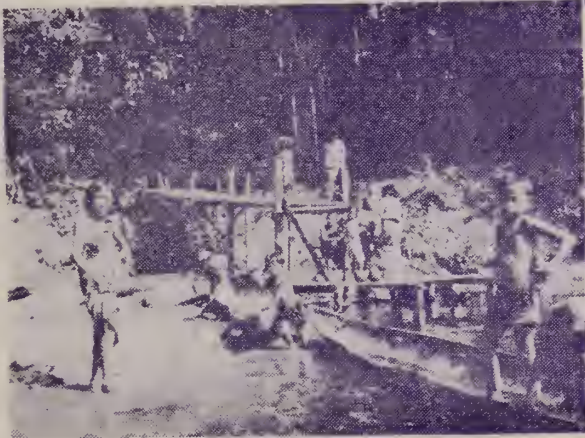
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↑정글을누비다 이반족이 사는 외판 롱 하우스를 잡아보다  
←우봉 군데군데 롱 하우스가 위치한 나무터

산)이듯이 주의 은혜가 넘치도록 내리기를 빈다.

☞ 계속되는 어려움속에서도 꾸준히 극복해 나가는 임 흥빈 선교사는 이제 본격적인 이 반족 선교에 들어갔다.

☞ 매주 목요일에 이반족을 위한 집회를 갖고 있는데 첫 집회에 12명이나 되는 놀라운 성과를 거두었다.

☞ 이반족이 사는 지역은 보르베오 섬 내지에 있는 사라왁, 우봉이란 곳이다. 립방에서 2시

## 감 사 와 보 고

## Thanksgiving and Reports

대표이사/조 동진



한국 교회 역사상空前(空前)의 대 전도의 모임을 가진 5월을 보냈습니다. 12만평의 넓은 광장을 메운 구름같은 군중이 하나님의 말씀을 들었습니다.

정부와 군과 경찰과 서울 시당국의 협력으로 시설과 진행을 맡은 대표이사는 대과없이 이 모임을 치루어 내었습니다. 홍콩에서 갓 돌아오신 윤 두혁 선교사는 광주(光州) 집회의 통역을 맡아 큰 역사를 성공적으로 완수하므로 그의 엄려스럽던 건강을 이겨냈습니다.

대표이사는 이제 이달 21일부터 미국 아틀란타에서 보이는 세계 선교 협의회에 참석합니다.

윤 만서 선교사는 홍콩 한인 연합교회에서 윤 두혁 목사의 뒤를 이어 강단을 지키며 교회를 수습하고 있습니다. 김 순일 선교사는 미국에서 「亞阿 宣教 發展 協議會(African Mission Advance Fellowship)」의 회장으로 피선되었습니다.

임 흥빈 선교사 부인 오 인에 여사는 지난달에 셋째 딸(혜원)을 해산하여 한 식구가 늘었습니다. 모든 것이 감사할 뿐입니다. 더욱 힘을 주시기를 예비하신 하나님을 의지하고 언제까지나 이 걸음으로 나가야겠습니다.

간 이상 정글을 누비노라면 이반족이 사는 롱하우스가 보인다. 이반족은 매우 호감이 많고 전해왔다

우 리 회원들의 열심있는 후원과 기도로 계속 승리의 행진을 감사한다. 이제 우리가 더욱 깊숙한 골방에서 길을 다니면서 언제나 기도할 시급한 기도의 요청이 있다.

부르나이 교포들의 생활에 위협이 오고있다는 사실이다. 그것은 고용주의 초청목적에 조금이라도 위배될 경우 무조건 고용인과 그 가족을 추방하고 있다. 이번에 귀국해야할 가족중 4가족이 신자라고 한다.

또한 오 인애 선교사의 산후 건강과 임 흥빈 선교사의 폭넓은 브루나이 내지 선교의 뒷받침과 계속적인 선교비의 후원, 생활비가 풍성히 조달되도록 기도하자.



←다이아몬드보다 더 귀히 여기는 해골들 옆에 선 임 선교사

## 미 국/U.S.A.

김 순일 선교사는 5월 말에 끝나는 제 3학기의 학점취득에 좋은 전망이 기대된다고 전해왔다.

더욱 감사한 것은 처음으로 해외에 태국인 교회가 한국인에 의해서 설립되었다. 이 교회는 태국인의 처소요, 선교의 기점이요, 센터가 될 것이다.

이 교회의 계속적인 성장을 위하여 기도하자.

또한 김 윤희 선교사의 선교활동과 자녀들의 교육에 계속적인 조달위하여 힘써 기도하자.

## 인도네시아/INDONESIA

서 만수, 경 소라 선교사는 자카르타 한인 연합교회의 날로 성장하는 생생한 모습들과 장글 깊숙한 곳에 주의 말씀을 투입하는 활동 상황을 현지로부터 전하여 왔다.

물의 위험, 불의 위험이 무섭게 위협하는 극한 상황속에서도 그를 지키시는 우리 주의 능력의 오른팔에 감사하며 기뻐하자.

4월의 마카사 집회는 50년 노회사상 처음으로 부흥사경회를 개최하여 말씀의 역사하심과 기도의 응답을 체험하는 놀라운 은혜를 나누었다. 계속 5월의 집회의 결실을 위해서 계속 기도하기 바란다.



12박3일의선교여행에서 투숙하며 머물렀던 롱하우스 내부

## 한 국/KOREA

빌리 그레함 한국 대회의 시선 진행을 담당한 대표이사는 엄청난 업무들을 훌륭히 수행하시는 한편, 국내의 선교 문제에도 승리의 전진을 계속하고 있다.

폭주한 일, 일, 그 속에서도 지칠줄 모르는 강인한 건강, 강하게 역사하시는 성령의 능력이 함께 하시도록 기도하자.

귀국하자마자 잠시도 쉴 겨를도 없이 윤 부덕 선교사는 빌리 그레함 한국 전도대회 지방통역을 훌륭히 수행하셨다. 그가 실무하는 「전 아세아 선교 협의회」의 준비가 순조로히 진행되도록 위해 기도하자.

### ■ 선교사 지망 헌신자 기도회 ■

이 기도회에서 함께 기도하며 일하러 온 만석 선교사가 흥분으로 귀찮았으나 이들은 스스로가 리더가 되어 훈련된 선교자들로서 임무를 더욱 충실히 한다.

이 기도회에서 개척된 내산리 교회는 회원인 이 손 형제가 임시 담임 전도사로 맡고 있으며 이들은

열심으로 기도로 후원한다.

내산리 교회가 하루속히 신앙적으로 재정적으로 자립하여 명실공히 주께 영광 돌리며 지역사회에 봉사하도록 힘써 기도하자.

이번 빌리그레함 전도대회에는 각기 소속된 지역에서, 상담요원으로, 성가대원으로, 안내원으로 봉사하게 될 것이다.

✎ 또한 계속해서 촌락교회를 방문하여 성경 100권, 찬송, 쪽복음, 예수님의 생애, 의류 118점등을 배부하였다.

✎ 플레왈리 교회에서 밥집회를 인도, 시루마 교회와 탄또마 교회에서는 성례식을 거행하였으며 ✎ 마꿈봉 교회를 방문 할때는 강물의 범람으로 들어가지 못하고 인편으로 보내기도 했으며 실라실라교회 방문시는 밧시라지 서장과 함께 경찰 오토바이를 이용하여 2시간이상이나 들어갔으나 집중적인 폭우로 하수가 범람하여 어려운 일들을 당하기도 했다.

✎ 마제네교회 방문시는 리다뜰비 경찰서장과 함께 마빌리강을 건너기 위해 통나무로 뗏목을 만들어 찹차와 함께 뗏목을 들고 건너기도 하였다.

✎ 특별히 서 선교사는 회교지구 탐색 전도에 나서 전 인도네시아에서 가장 강력하고도 배타적인 회교도들의 집단지인 「송구미네하사」에 침투하여 전도지를 투입하며 회교도들의 동태를 살피기도 하였다.

✎ 지속적인 해안선 지대의 방문전도와 회교도들을 위한 특수 기동 선교를 위해 열심히 기도하며, 특별히 6. 27까지 끝나는 주택문제를 위하여 힘써 기도하자.

## 홍 콩/HONG KONG

✎ 홍콩 한인 연합교회에 새로이 부임한 윤만서 선교사는 자립하는 홍콩 한인 연합교회의 성장을 위하여 전심 전력하고 있다.

✎ 또한 중국인들을 주 앞으로 인도하고자 하는 깊은 신념이 주께서 역사하시도록 힘써 기도하자.

✎ 지난 5월 12일에는 홍콩 한인 연합교회에 배위원, 조 동진, 황 은수, 김 창환 세분이 한국 본부의 대표이사실에서 조 동진 목사와 한인 연합교회의 자립문제를 협의하였다.

✎ 계속 연합교회의 성장 자립과 아직 남아 수고하시는 고 옥현 선교사와 자녀들의 건강을 위하여 늘 기도하자.

## 태 국/THAILAND

✎ 40도를 오르내리는 뜨거운 태양아래서 신 홍식, 이 순영 선교사는 본부의 노력에 뒤질세라 뱃뿌리와 뱃복을 주축으로 하는 동적 선교를 통하여 지속적인 복음의 승리를 거두고 있다.

✎ 더욱 감사한 것은 서울-대전간의 거리에 맞먹는 뱃복-뱃뿌리의 3시간의 자동차 운전 을 매주 왕복하는 힘겨운 일들을 감당할 수 있는 건강을 감사한다. 폭염속에서 운전대를 잡고 질주하며 힘차게 솟아오르는 팔뚝의 근육에 강한 능력의 역사를 감사하며 기도하자.

✎ 우리는 그가 강행군하는 매주의 선교일정을 하며 지루한 폭염속에서 새까맣게 탄 그의 모습을 상상할 때마다 우리의 가슴속에서 뭉클한 뜨거움이 솟아 오른다.

✎ 수요일은 뱃뿌리의 기도단과 합세하여 함께 기도하며 다음날은 그곳 성도들의 가정을 일일이 심방하고 밤엔 그곳의 집회를 계속 인도하고 금요일엔 다시 뱃복으로 돌아와 한인교회 선교를 계속한다.

✎ 지난 4월 1일은 뱃뿌리 남쪽 60km 떨어진 「후히힌」에서 그곳의 극장을 경영하는 가정에 무섭게 나타나는 마귀의 역사를 능력의 기도로 물리쳤고 탐싸게 교회의 키신들린이를 주의 능력의 역사로 낮게 함으로서 원주민의 영적 환기를 강하게 돌리게 했다. 할렐루야! 주의 능력의 역사를 감사 찬송하세.

✎ 신 선교사는 이제부터 무교회 촌에 집중적으로 선교할 계획을 세우며 기도중에 있다. 이 선교계획에 악기와 확성기가 필수 선교 장비라고 하는데 특히 아코디언과 환등기가 시급히 필요한 장비라고 전해왔다. 이를 공급해주시기를 우리 다 함께 기도하며 간여하자.

✎ 이같은 벅찬 승리를 계속해서 성과를 거두며 더욱 말씀의 능력이 끊이지 않도록 성령의 권능에만 의지하여 우리의 무릎을 조아리자.



### ■ 응답된 기도들 ■

1. 조 동진 목사의 빌리 그레함 대회 시설 진행의 능력있는 활동과 건강 감사.
2. 홍콩 한인 연합교회 자립위한 협의회 결과 순조 감사.
3. 윤 만서 선교사 홍콩 한인 연합교회 귀입후 큰 신앙, 큰 환상 그리고 건강 감사.

4. 김 순일 선교사 제 3학기 학점 취득 감사.
5. 윤 두혁 선교사 빌리 그레함집회 지방통역 성공적인 결실과 건강 감사.
6. 서 만수, 정 소라 선교사 뱃뿌리집회 말씀의 능력, 및 회교도 결실감사.
7. 오 인애 선교사 여아(해원) 순산, 산후 건강 감사.

## 6 월 의 기 도

- 1일/계속 진행하고 있는 빌리 그래함 한국 전도대회 위하여.
- 2-3일/「빌 전도대회」를 통하여 전 민족이 복음화되며 좋은 결실 맺도록.
- 4일/대표이사 조 동진 목사의 능력있는 선교 활동과 세계 선교대회의 참석 준비 위하여.
- 5일/김 순일 선교사가 설립한 주미 태국인 교회의 성장과 논문작성 순조위해 기도.
- 6일/김 윤희 선교사와 자녀교육의 재정적 지원과 그들의 건강 위하여 기도.
- 7-8일/「전 아세아 선교 협의회」의 준비의 순조와 이 준비를 담당할 윤 두혁 선교사의 건강 위하여.
- 9일/홍콩에 아직 체류하고 있는 고 옥현 선교사의 능력있는 활동과 자녀들의 건강위해
- 10일/신 홍식 선교사가 계획하는 무교회촌의 집중적인 선교 활동 위하여.
- 11일/신 홍식 선교사의 원주민 선교를 위하여 필요한 아코디온과 환등기의 지원위하여.
- 12-13일/이 순영 선교사의 교민학교의 계속적인 발전과 자녀들의 건강 위하여.
- 14일/ 임 홍빈 선교사의 본격적인 이반족 선교의 큰 성과 거두도록.
- 15일/오 인애 선교사의 산후 건강과 아기 해원의 순조로운 성장 위하여.

- 16일/부르나이 교포들의 안정된 정착과 그들이 주앞으로 인도되도록 위하여 기도.
- 17-18일/윤 만서 선교사의 능력있는 선교 활동과 주님께 폭넓게 쓰여지도록 위하여 기도.
- 19-20일/인도네시아 서 반수 선교사의 장굴 전도의 성과와 위험없도록 기도.
- 21일/아틀란타 조지아에서 개최하는 세계 선교대회에 참석하는 조 동진 대표의 출귀국 하는 여행길의 도우심과 선교협력의 좋은 성과 거두도록.
- 22-23일/파키스탄에서 고군분투하는 전 재욱 선교사의 능력있는 선교활동과 교수하는 일을 위하여 열심있는 기도.
- 24일/KIM 본부의 직원들의 희생적인 봉사와 급증한 업무들의 순조로운 진행 위하여.
- 25일/KIM 본부와 선교사들을 후원하는 선교회원들의 간구의 기도가 주님께서서 허락되도록 상호 기도.
- 26-27일/KIM 산하 국제 선교 연구원의 확장 능력있고 적합한 일꾼들이 쓰임 받도록 위해 기도.
- 28-29일/KIM 본부 산하의 의료 선교와 놓여준 선교의 계획이 구체화되도록 열매위해 기도.
- 30일/세계 도처에서 추수할 일꾼을 부르는 데 이 부름에 응할 합당한 일꾼의 지원 위하여 기도.



## 해외선교에 헌신할 기회들

### ● Macedonian Call

우리 KIM을 향하여 끊임없이 요구하는 한국선교사 요청의 간곡한 호소들이 있다. 여기에 젊은 후보자들을 위하여 마케도니아인의 "와서 우리를 도우라"는 소리들을 공개하여 평소 해외선교의 기회를 찾던 젊은헌신 자들에게 알린다. 많은 호응이 있기를 기대한다

#### ❁ 한국본부

KIM본부에서 선교정보수집 및 국제사무를 담당할 유능한 직원 한 사람.

#### ❁ Indonesia

동부 자바와 <발리>섬에서 <인도네시아 선교회>와 협력하여 선교할 선교사 두가정.

#### ❁ Pakistan

1. 카라치 지역 신학교에서 교수할 수 있는 선교사 한 가정
2. 지방어를 배우면서 산지 부족들에게 전도할 개척지 선교사 한 가정.
3. 파키스탄에 소명감을 가지고 일 할 간호원 파송

#### ❁ East Caroline Island

한국 교포들을 돌보는 한편 현지민들에게 선교 할 선교사 한 가정.

#### ❁ Thailand

1. 북태에서 봉사 할 농업 선교사 한 가정.
2. 뱅콕 한인연합교회에서 시무 할 목사 한 가정 그리고 중국계 태국민을 위한 신학교에서 교수 할 수 있는 선교사 한 가정.

#### ❁ Philippine

필리핀에 있는 아세아 신학교에서 교수할 선교사 한 가정.

#### ❁ Afghanistan

<나약>에 있는 개척병원에서 한국 간호원 2명을 파송해 줄 것을 요청.

#### ❁ Argentine

제아 제일교회(교포교회)에서 목회자 한 가정을 파송해 주기 바라고 있다.

#### ❁ Great Britain

O.M선교회 계획에 따라 구락파, 중등, 인도등에서 선교단기복무를 마치고 선교사로 종사할 후보생들.



A high-angle, wide shot of a large crowd of graduates at a graduation ceremony. The graduates are wearing black academic regalia with red stoles and black mortarboard caps. They are densely packed, and many are looking towards the camera or slightly away. The background is filled with more graduates, creating a sense of a large-scale event. The lighting is somewhat dim, suggesting an indoor or evening setting.

# THE MISSION FOR SPACE AGE

KWANG-MYUNG ACADEMY

SEOUL, KOREA

## 1. Purpose

The Korean Church, developed on the foundation of martyrdom, has passed through many difficulties and adversities in the last century. The rapid historical changes have demanded new methods of accomplishing God's mission (or "accomplishing missio dei")

In order to fulfill this responsibility which we face, we are planning a program on the basis of the Bible and the traditions of the Church.

### (1) Leadership Training

Through the training of theology and life this will develop laymen as capable leaders with spiritual qualities.

### (2) Mission

We will be challenged to study the Non-Christian faiths and their thoughts and thus take part in the World Mission.

### (3) Faith and Life

Through the Christian Social Study Centre will learn how to combine Faith and Life.

## 2. Works

The Theological Seminary has been established to provide training courses for capable leaders, teaches the education of Theology and produces a large number of qualified Laymen Leaders for the Church and for Society.

Seminary Name : Seoul Presbyterian Theological Seminary

Location : Saemunan Presbyterian Church (Provisional bldg.)  
43, Shinmun-ro 2Ka, Chongro-Ku, Seoul, Korea

### The System and the Enrollment (present)

Dept. of Theology.....	4 yrs.....	185 students
Special Course.....	2 yrs.....	120 "
Church Music Dept.....	4 yrs.....	45 "

### ※ Depts. (Planning)

Christian Education Dept.....	4 yrs.....	120
Christian Literature Dept.....	4 yrs.....	120
Dept. of Social Works.....	4 yrs.....	160

The Principal : Rev. Simeon C. Kang, Th.M., D.D.

Board Directors -

Rev. Koh



**The principal**

Rev. S. C. Kang, D. D.  
Minister of Saemunan  
Presbyterian Church.



**Classroom**

Our Seminary has new  
and various curriculum  
for competent laymen lead-  
ers who are able to serve  
the church and society.



**Workshop**



## The Commencement

Up to now 400 alumni  
have been sent out.

### 3. The Future Project and The Necessary Facilities

#### (1) The Leaders' Training Institute Cost: \$ 211,653



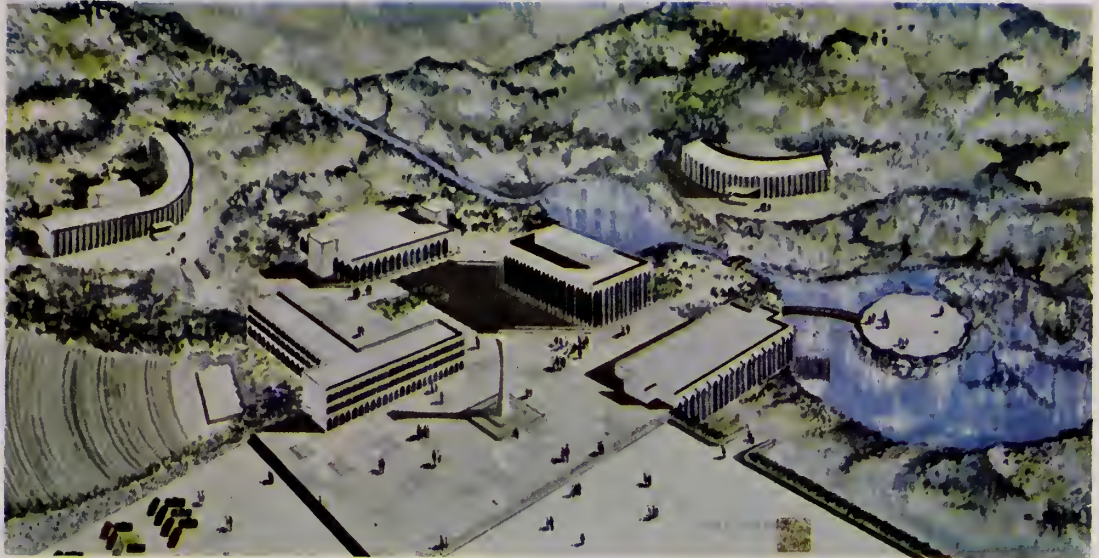
Total Area : 2116.53m<sup>2</sup>  
Expense : 40,000 ₩ per  
one m<sup>2</sup>

Total cost :  
2116.53m<sup>2</sup> × 40,000 ₩  
= 84,661,200 ₩  
( \$211,653)

※ We need a 240 \$ - per  
- a - year membership  
of 1,006 for this work.  
(20 \$ per a month)

Admini Rm.	2	Storage	1
Dean's Rm.	1	Chaple	1
Conf. Rm.	1	Classroom	14
Social Rm.	1	Library	1
Musir Rehearsal	1	Guest Rm.	6
Boiler	1		

## (2) Mission Centre



project View

This Centre will provide a place to study the views of Communism and the anti-Christian religions and thoughts which give rise to public discussion in Asia and around the world. It will also work out mission-strategy and send well-trained missionaries into the world.

This Centre will have facilities to study:

- a) Communism Committee for Investigation
- b) Anti-Christian thoughts study Committee

Location : Shinwon-Dong, Yongdeungpo-Ku, Seoul, Korea

Bldg. site : 40,000 pyung (31 Acres)

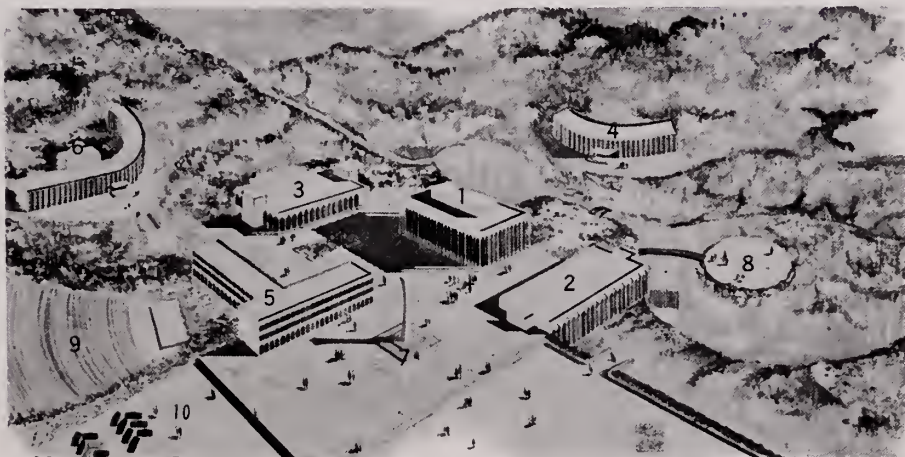


Diagram of Arrangement



The students are studying the mission of Indigenization in front of a Korean-styled church.



For Asia and world missions.

*Dr. Kim  
(Dhan)*

*Octavianus*

*Bob Rice (Tulsa, Okla.)  
(Indonesia)*

**The facilities needed for the mission Centres; Total Cost : \$1,050,200**

① Main Bldg. (4 stories) Cost: \$422,400

Admini Rm.	6	
Council	4	Total Area : 4,224m <sup>2</sup>
Lounge	1	Cost : 40,000₩ per a m <sup>2</sup>
Display	1	Total Cost : 4,224m <sup>2</sup> × 40,000
Materials Rm.	3	= 168,960,000₩
Manager's Rm.	1	( \$422,400)
Religion and Thoughts study Rm	9	
Communism Study Rm.	4	* We need a membership of 1,760
Rm. for Asian problems	4	for this work at \$240 per year
Language Laboratory	12	or \$20 per month per member.
Rms.	16	

② Composite Bldg. (Gymnasium, Dining Rm., Recreation Hall) (3 stories)

Dining Rm.	1	Total Area : 3,740m <sup>2</sup>
Kitchen & storage	2	Cost : 40,000₩ per 1m <sup>2</sup>
Tea & Music Rm.	1	Total Cost : 3,740m <sup>2</sup> × 40,000 ₩
Recreation Rm.	5	= 169,600,000₩
Hall	4	( \$374,000 )
Shower Rm.	2	
Bascet court	2	
Prepare Rm.	2	
Office Rm.	2	
Storage	2	
Rooms	4	

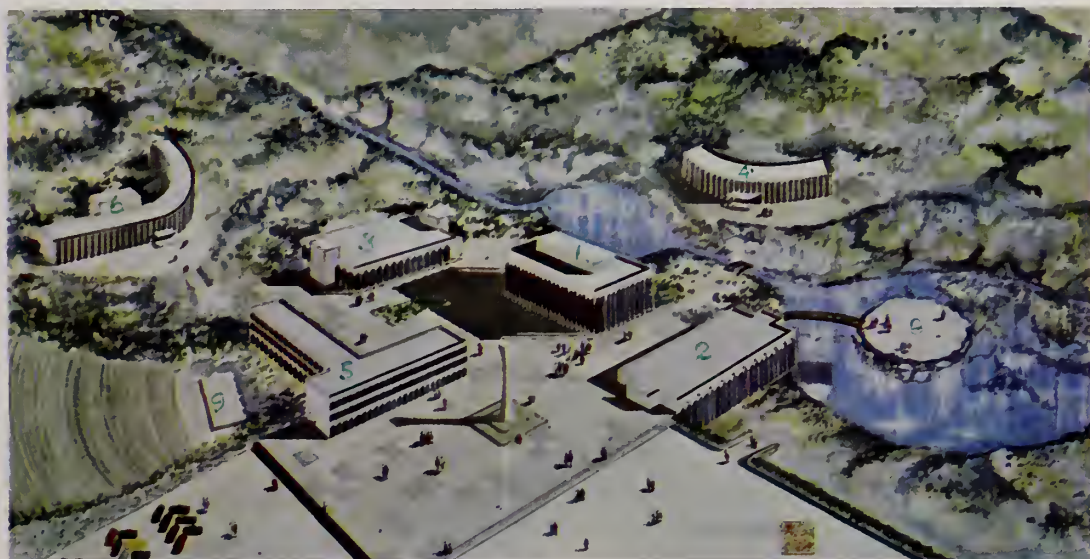
③ Library and Assembly Hall (2 stories) Cost:\$ 177,000

Libray	1	Total Area : 1,770m <sup>2</sup>
Conference Rm.	2	Cost : 40,000₩ per 1m <sup>2</sup>
Committee Rm.	1	Total Cost : 1,770m <sup>2</sup> × 40,000 ₩
		₩70,800,000 ₩
		( \$ 177,000 )

④ Christian Social Study Centre (2 stories) Cost:\$ 76,800

Bed Rm.	20	Total Area : 768m <sup>2</sup>
Hall	2	Cost : 40,000₩ per 1m <sup>2</sup>
Storage	2	Total Cost : 768m <sup>2</sup> × 40,000 ₩
		= 30,720,000 ₩
		( \$ 76,800 )

(3) Christian Social Education Institute



Project View

Here We will study the problem of Faith and Life and correlate Social life with the Christian Life.

For this purpose, we will bring together the Christians and the Non-Christians and try to help them understand each other through this communication and thus benefit society.

The Committee of Church and Society Investigation shall be formed (or established) in this Institution.

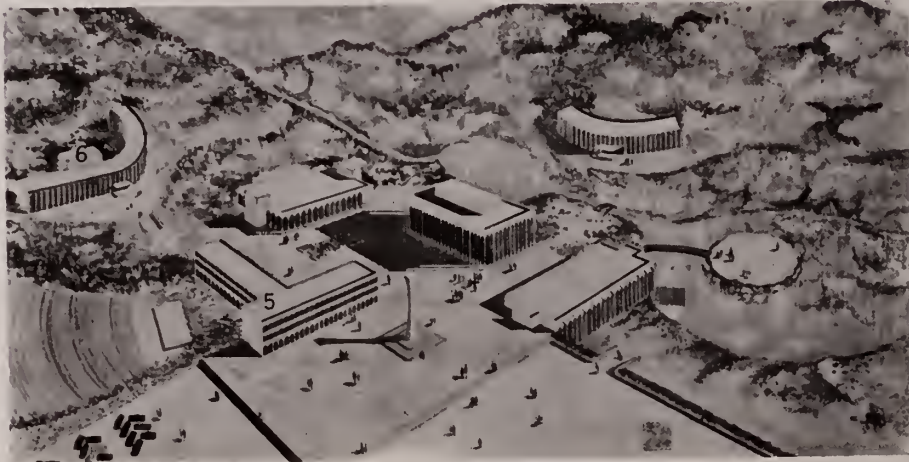


Diagram of Arrangement

**The Facilities needed for this Instute    Total Cost:\$ 269,600**

⑤ Main Bldg. (3 stories)    Cost: \$ 121,200

Office Rm.	1	Total Area : 1,212m <sup>2</sup>
Exhibition a Labby	1	Cost        : 40,000₩ per 1m <sup>2</sup>
Pilotti	1	Total Cost : 1.212m <sup>2</sup> × 40,000
Class Rm	18	= 48,480,000 ₩
		( \$ 121,200 )

⑥ Dormitory (2 stories)    Cost:\$ 148,400

Bed Rm.	34	Total Area : 1,484m <sup>2</sup>
Office Rm.	1	Cost        : 40,000₩ per 1m <sup>2</sup>
Bath Rm.	4	Total Cost : 1,484m <sup>2</sup> × 40,000₩
		= 59,360,000 ₩
		( \$ 148,400 )



REV. SHIN MYUNG KANG TH.M.,D.D.  
(SIMEON C. KANG)

CHURCH: 43, 1GA, SINMUNRO, JONGNO, SEOUL, KOREA (72-6784)  
HOME: 42-2 DOYUMDONG, JONGNO, SEOUL, KOREA (79-3177)



3. 서시대 선교 연구회 기구조직 및 인원

회장 김종렬 (1기 연동교회)	총무 이종형 (4기 덕곡교회)	서기 주선동 (6기 성경구락부)	의정 유의용 (3기 신림동교회)	(3부) 홍보부장: 응길복(7기 대연교회)
		(지업협동 총무) 대구: 안래철(1기 제일교회) 대전: 김태규(3기 협암교회) 부산: 이만규(5기 성지교회) 전주: 유종걸(1기 신동중교회) 광주: 김정기(1기 순천제일교회) 부산: 임한택(5기 창신중교회) 해외: 박인규(4기 Denver)		(7선교 위원회) 도시: 광화자(4기 대광중교회) 농촌: 민집송(4기 두바위교회) 다문화: 김선배(3기 신일중교회) 특수: 인명진(7기 도시삼일교회) 패스톤: 박기철(6기 서울인4교회) 연결: 박정식(5기 군부) 서지: 김정국(2기 보광중앙교회)

4. 희망의 신학 연구 도서회

연구부에서는 그간 동산단의 희망의 신학 연구도서회를 다음과 같이 갖고 서로 의견을 나누며 도제적 도움을 주었다

제	일시	발표자	내용	장소
제 1회	1973.9.25(화)	유경재	서론 부분	새문안교회 교육관
제 2회	" 10.11	김선배	제 1 장	"
제 3회	" 10.23	유의용	제 2 장	"

그후 연달연시의 여러가지 혼주한 사정으로 중단되었다가 다시 다음과 같이 계속하려하니 회원들의 적극 참여를 바란다

제 4회	1974년 3월 19일(화)	오주 6시 장소 연동교회
발표자	유의용	내용 희망의 신학 제 3장

5. 겨울 모임

지난 1월 14일부터 16일까지 유성이있는 인애 유스호텔에 22명의 회원이 모여 헌신과 성서라는 주제로에 진지한 성서 연구모임으로 진행되었다.  
한스. 웨버가 작년 11월 내한하여 개최한 성서연구회에 참석했던 김종렬, 김이택, 유경재, 김선배 회원이 중심이 되어 성서연구를 진행하여 좋은 성과를 거두었다

내용 : 누가의 선교신학, 구원의 의미, 구원의 도구, 교회의 이미지

이모임을 위해 마련에있는 김태규, 정철용 회원등이 헌신적으로 주선하고 수고하여 주신데 대하여 감사드립니다

- 참석자 : (1기) 김종렬, 김종희, 김이택, 안덕성  
 (2기) 설삼용, 임장재, 김창식, 유경재, 김형부  
 (3기) 김선배, 박덕수, 김태규  
 (4기) 황태준, 황인기, 심철용, 이종형  
 (5기) 손인용  
 (6기) 김복선, 유동원  
 (7기) 이찬우 기탁 2명

5. 재정부 보고

그동안 본회 연구활동 기금으로 1차분 100만원 모금운동은 발인 경과 증감보고를 드리며 회원 여러분의 계속적인 적극 참여를 바랍니다

이름	납부액	약속액	이름	납부액	약속액
홍성건	100000		주신동		20000
유경재	50000	50000	유종철		20000
박영규	10000	20000	실삼용		20000
김종열	10000	30000	유의용		20000
김종희	20000	30000	유정우		30000
김이태	10000	30000	나담윤		50000
김정규	10000	20000	김승환		30000
도지덕	10000	20000	박경도		50000
박명희	10000	20000	김순석		100000
이성희	10000	30000	정병모		30000
김상구	20100	20100	박택수		50000
이종형	20000	20000	김택규(태전)		50000
한덕심	10000	30000	김구진		50000
황태춘	20000	30000	김부성		100000
김태규	5000	10000	박구환		100000
신상길	5000	10000	김정기		100000
김선배	5000	20000	서일규		50000
윤두택	5000	10000	이병법		10000
서정운	2000	20000	장달윤		50000
알전	2000	20000	*박한석(목)	20000	20000
김창식	1000	20000	미구	170	
황인기	10000	20000			
			계	₩365000	765100
				\$ 170	

### 7. 복직중인 동문가족 돕기

지삼보도들 통해 이미 알고있으리라 생각되는박 대동명 김근초지 1호위반으로 비상근벌 회의에서 15년의 선고를 받은 김진동 회관(활빈교회 담임집도사) 과 10년의 선고를 받은 인명진 회관(도시산업 선교)의 가족을 돕기위해 모금하였던바 같이 고난 동참하는 마음으로 전국의 회관들이 모금하여 도입 1차분 5만원씩 지난 19일 기독교 봉사사를 통해 두가주에게 전달하고 그들을 위로하였다  
모금에 참여해준 여러분께 감사하며 앞으로도 계속 참여해주시기를 바라고있다

### 8. 5월중 연구모임

희망찬 새봄을 맞이하여 다시 모여 독서적및 성서 연구회를 계속하고자하니 바쁜 목회생활 가운데도 회관 여러분의 적극 참여를 바란다

시 일	발표자	내 용	장 소
1974.3.5(화) 오후 6시	김선배 목사	Political Christ	연동교회
3.19(목) 오후 6시	유의용 목사	희망의 신학적 3장	"

### 9. 연구지 원고모집

은은여름 도입 이권으로 본회 연구지문 발간하고자하니 여러회원의 연구물, 특히수기 등을 보내주시기를 바라고 있다

### 10. 연락처

회관 : 100. 서울특별시 중구 연지동 136 연동교회내 김중철  
 중부 : 130-01. 서울특별시 동대문구 연동동 601-38 이중철  
 서기 : 100. 서울특별시 중구 연지동 136-46 기독교회관 302호 주선동

*First draft.*

*Asia Missions Assoc.  
Aug. 29, 1975*

THE SEOUL DECLARATION ON CHRISTIAN MISSION

Preface:

We have met together for five days, from August 28 to September 1, 1975, in Seoul, Korea, a city which typifies the confrontation of east and west, north and south. We met to advocate anew the urgency of the Christian mission.

This historic gathering, the inaugural convention of the Asia Missions Association, is the outgrowth of the First All Asia Mission Consultation held in Seoul August 27 to September 1, 1973, which was itself a unique event in the history of Christianity in Asia.

We have gathered now from sixteen nations: the twelve Asian nations of Bangladesh, Brunei, Hong Kong, India, Indonesia, Pakistan, Malaysia, the Philippines, the Republic of China, the Republic of Korea, Singapore, and Thailand; and the four western nations of Germany, the Netherlands, the United Kingdom, and the United States of America. We have paved a new, broad road of interchange linking the four bases of Christian mission, the east and west, the north and south, replacing the old, restricted, one-way road of mission from the west (Isaiah 62:10).

As we ~~are~~ <sup>stand</sup> ~~possessed~~, <sup>ready</sup> to march forward along this newly built highway of world mission, and as we stand also on the threshold of a new century, we humbly recognize the need to examine

ourselves in the light of the merits and failures of Protestant missions during the past 200 years.

We also have experienced during the fifteen years since the dissolution of the International Missionary Council, <sup>115</sup> fifty years after its formation, the total confusion and distortion of the concept of Christian mission, as well as of the nature of the Christian Gospel, which its cries for "Renewing<sup>al</sup> in Mission" brought to the Third World. <sup>Because of</sup> On that experience we are compelled to appeal to Christians around the world to reexamine that trend and the dangers inherent in it.

We reject the hypocritical, judgmental attitude toward the history of missions; it is God who will judge. We do, however, need to analyze the past, determining what methods to accept and what to reject, in the light of biblical principles, and also in order to clarify our task and direction.

#### I. Examination and Repentance of the Past.

The Protestant Christian mission, during the <sup>two centuries</sup> ~~200~~ years since William Carey's call to world mission in 1792, has spread Christianity, which had confined itself largely to Europe for over a thousand years, to almost every nation around the world. We humbly pay homage to the numerous heroic pioneers of Christian mission who dedicated their lives not only for the sake of saving souls in many nations, but also for the sake of assisting the peoples of those nations in solving basic human problems inseparable with the right of existence. In such broad areas of enlightenment as education, medicine, and benevolent services, the pioneers carried the light of knowledge to people in darkness and ignorance, brought health

## THE SEOUL DECLARATION ON CHRISTIAN MISSION

### Preface:

We have met together for five days, from August 28 to September 1, 1975, in Seoul, Korea, a city which typifies the confrontation of east and west, north and south. We met to advocate anew the urgency of the Christian mission.

This historic gathering, the inaugural convention of the Asia Missions Association, is the outgrowth of the First All Asia Mission Consultation held in Seoul August 27 to September 1, 1973, which was itself a unique event in the history of Christianity in Asia.

We have gathered now from sixteen nations: the twelve Asian nations of Bangladesh, Brunei, Hong Kong, India, Indonesia, Pakistan, Malaysia, the Philippines, the Republic of China, the Republic of Korea, Singapore, and Thailand; and the four western nations of Germany, the Netherlands, the United Kingdom, and the United States of America. We have paved a new, broad road of interchange linking the four bases of Christian mission, the east and west, the north and south, replacing the old, restricted, one-way road of mission from the west (Isaiah 62:10).

stand is ready  
As we ~~are~~ poised, to march forward along this newly built highway of world mission, and as we stand also on the threshold of a new century, we humbly recognize the need to examine

ourselves in the light of the merits and failures of Protestant missions during the past 200 years.

We also have experienced during the fifteen years since the dissolution of the International Missionary Council, <sup>115</sup> fifty years after its formation, the total confusion and distortion of the concept of Christian mission, as well as of the nature of the Christian Gospel, which its cries for "Renewing<sup>al</sup> in Mission" brought to the Third World. <sup>Because of</sup> On that experience we are compelled to appeal to Christians around the world to reexamine that trend and the dangers inherent in it.

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to the sick, and assisted the poor.

Nevertheless we are compelled to point out honestly that the territorial expansion, commercialism, imperialism, and colonialism of western nations have been ~~not~~ stumbling blocks in presenting the core of the Gospel to the oppressed peoples of the Third World, and have unfortunately led people to regard the Christian mission as a vehicle of western imperialism.

While it is true, as history proves, that the Christian mission has, in fact, instilled patriotism and ideas of equality and freedom in the hearts of oppressed people, brought enlightenment to people awakening from the slumbers of feudalism, and inspired them to resistance against the imperialism of racial discrimination and paternal domination, it is also true that such missionary endeavors as educational institutions and medical organizations have been so closely aligned with the political and economic system of colonial administrations that the Christian mission itself has been regarded as a vehicle of western imperialism. The anti-west sentiment planted in the hearts of church leaders of non-western nations by such paternalistic attitudes as intervention and master-servant relationships should be cleared first of all through a normalization of the east-west relationship.

While it is painful for us to point out past failures, it is also gratifying that we can honestly examine ourselves, repenting our mistakes and washing our feet together.

1'

## II. Criticism and Reflection upon the Present Reality.

We give a serious warning concerning the man-centered mission of modern liberalism, which destroys the God-centered mission based on the biblical doctrine of incarnation. In order to return to biblical principles and to regain the original task of mission, we need to reject counterfeit principles, ~~such as:~~

- A. We recognize that we have to turn back from the ~~→~~ socio-politically oriented Missio Dei, and return to the Missio Christi, the proclamation of His redemptive death and resurrection.

Christian mission should not aim at the expansion of ideologies or the gaining of power. The Missio Dei was originally a concept in Roman Catholic dogmatic theology that described divine activities within the Trinity. Modern liberals have adopted the term to justify their mission activities which have departed from the original scope of Christian mission, the proclamation of the redemptive Gospel through the death and resurrection of Christ. The modern liberal concept of Missio Dei has above all refused the biblical concept of sin as spiritual alienation from God and has instead provided us with a concept of sin as the "structural evil" of socio-politico-economic structures.

The modern liberals have accordingly placed the liberation of people from structural evils as the main task of

Christian mission, and have even adopted violence as a justifiable means to accomplish the reform of socio-political structures.

We are concerned when we see western mission funds openly provided to support violent armed resistance in Africa, and mission offerings of pious Christians used to support violent racial struggles in North and South America.

*biblical Christ*

We hereby remind ourselves that unless we turn back from the apostate activities against the Cross of Christ committed in the gracious name of Missio Dei, we will be involved in graver evils than those committed during the past two centuries of Christian mission. We are therefore obliged to declare that the essential and fundamental task of the Christian mission is to proclaim the redemptive power of the Gospel of Jesus Christ which transforms the structures of society.

- B. We recognize that we have to turn back from the sociological dimension of "Salvation Today," and return to the original dimension of "Salvation from Sin."

"Salvation Today" has limited the Christian concept of salvation to the dimension of social justice. It has, first of all, sought salvation in the realization of economic justice in situations in which people have been exploited by others. Secondly, it has taught that movements for civil rights in the face of political

→ oppression would bring salvation. Thirdly, it has taken the struggle for human solidarity as opposed to ~~the~~ alienation to be the work of salvation. Fourthly, it has identified the struggle of hope against despair in personal life with Christian salvation. "Salvation Today" has, ultimately, departed from the spiritual dimension of Christian redemption and has advocated social revolution.

A. The mottoes of "Salvation Today" are mottoes of social and political revolution: "No economic justice without political freedom, no political freedom without economic justice;" "No social justice without human solidarity, no human solidarity without ~~human~~ social justice;" "No justice, no human rights, no human solidarity without hope; no hope without justice, human rights, or human solidarity." These mottoes have seriously perverted the biblical teaching of salvation.

C. We recognize that we have to turn back from "Mission through people's organization," and return to "Mission through church structures." Realizing that the church structures of the confessional community were insufficient and undesirable means for accomplishing the social revolution of "Salvation Today," the modern liberals sought a more adequate vehicle in the people's organization movement, and have adopted violent means of social struggle and power confrontation to accomplish their aims. Such a mission does not trust the transforming power of the Gospel, but rather relies on the violent powers of the people.

The purpose, function, and training method of the people movements have encouraged the unveiling of social injustice and weakness in underdeveloped nations, and has regarded the overthrow of authority to be its main mission. It is merely a disguised form of the political conviction that seeks the redistribution of wealth through violent struggles, and which seeks to bring hope to people in despair through the overthrow of authority by violent revolution.

Such a politically oriented proclamation of mission has brought unnecessary political tension between the Church and governments in Europe, Africa, and especially in Asia and Latin America.

We declare that <sup>the</sup> Christian mission should be carried out only through those who have repented of their sins and confessed their faith in Jesus Christ.

- Dialogue with religion  
and ideologies*
- D. We recognize and declare that we have to turn back from the modern liberal mission based upon a "social foundation," and return to the Christian mission based on a "Biblical foundation."

The modern liberal mission has been influenced by Marxism in so far as it stresses liberation instead of salvation, people's community instead of the Kingdom of God, social justice instead of the redemptive Gospel, and social revolution instead of personal regeneration.

How is it that the Marxist idea could invade the thinking  
of modern radical theologians?

It is due to the crumbling of their theological foundations through the negligence and contempt for biblical authority which has characterized the past century. A negative attitude toward biblical authority has been openly encouraged by theological scholars and intellectuals, and consequently leftist (radical) politico-economic theories have replaced biblical teachings. The followers of this political theology, the theology of liberation, and the theology of revolutions, under the influence of Marxism, have refused to take the Scriptures to be the Word of God, but have accepted only those humanistic, sociological, or political statements from the Scriptures that could be used in their textbooks of social revolution.

The foundation of Christian mission is the confession and trust in the Scriptures as the Word of God and as the only norm for Christian faith and practice. The authority of the Scriptures is attested by the Scriptures themselves, and the belief in Scriptural inspiration and infallibility are the precious heritage of the Protestant faith. We cannot accept any activity which challenges Biblical authority ~~to/be~~ as a part of the Christian mission.

### III. The Unfinished Task and the Need for Cooperation between West and East.

~~A. The unfinished tasks of mission.~~

Has the western Christian missionary enterprise accomplished its goal and come to an end, as the advocates of moratorium insist? We warn against such a hasty conclusion. How many centuries did it take for early Christianity to conquer the Roman Empire? How many centuries did it take for the Gospel to be rooted in the lives of European peoples?

Can we honestly say that the Protestant mission to the world ~~has~~ should have accomplished its task in just 200 years?

A. 1. Is it not true that 90% of the world population remains the object of our mission?

A. 2. The ratio of the remaining missionary force to the unevangelized world population is one to every 100,000 persons. Yet many mission societies are reducing missionary personnel and mission budgets. Are these right decisions?

A. 3. The communist cell organizations have penetrated into almost every nation around the world. ~~How many~~ Yet there are a number of nations where even a single church does not exist. How many nations are there in the world into which missionaries are not allowed to enter?

A. 4. There is a great shortage of training institutions. There are many nations in Asia and Africa where no adequate Christian training program exists. In order to have one evangelist for every thousand unbelievers, we will have to train 4,000,000 persons. Do we not need such training programs in many

places around the world?

5. 50% of the Asian population, 80% of the African population, and 60% of the Latin American population are illiterate. There are thousands of tribes who do not have their own alphabet, and also do not possess the Scriptures translated into their languages.

Do not these people need trained missionaries?

6. The publication rate of Scriptures and of Christian literature is woefully inadequate in comparison to the population size of Asia, Africa, and Latin America.

Do we not need to solve this problem?

To advocate a moratorium of the Christian mission in the face of the desolate reality of the mission field is erroneous human judgment destitute of the power of the Holy Spirit. We have to train new mission forces to succeed to the western mission, before we talk of the termination of it.

Time is short

#### IV B. Development of the New Mission Force and the Cooperation of East and West.

The task that remains is far greater than that which has been accomplished. We realize our heavy responsibility for carrying out the unfinished task, a responsibility which is ours until Christ comes again.

There are significant potential mission forces emerging from various countries of Asia, Africa and Latin America. We realize the urgency to mobilize and train these forces. This is the purpose that has called into being the Asia Mission Association, and that has inspired the foundation



of the East West Center for Missionary Research and Development.

To carry out the heavy task of recruiting and training new mission forces requires ~~A~~ long-term efforts, a close cooperation between east and west, and a tremendous expenditure of funds.

What is the current world situation? We face perhaps greater tension and threat than in any preceding period. The emergence of militant nationalism, together with the ~~C~~ommunist threat, the confrontation between tribes, social confusion brought about by the uprising of peoples, the decline of morality, and spiritual despair, are all characteristics of our world situation.

The world today is groping through a dark maze for ~~a~~ new international order to replace the crumbled order of the past. The situation in Asia is rather serious. Our Christian brothers from Vietnam and the Khmer Republic who were here two years ago cannot participate in this historic gathering. In the face of this serious situation, we recognize and declare that the Christian mission should no longer be carried out as a one-way and seemingly uncoordinated effort.

We do hereby appeal to all western evangelical mission societies still active in Asia: Do not any longer go

your own way. Do not any longer act unilaterally or attempt to monopolize. Do not any longer compete with each other and with us. Do cooperate with the growing evangelical leadership in Asia. Let us establish a united front of east and west, north and south, to carry out the unfinished task of the Christian mission.

We do also appeal to emerging mission forces and their leadership in Asia:

1. Let us not be discouraged because of our immaturity and weakness.
2. Let us not be in low spirits because of indifference and contempt for the Christian mission on the part of those around us.
3. Let us neither fear nor tremble at the tremendous distance that separates vision and reality.
4. <sup>at the same time,</sup> Let us not be over-confident ~~either~~ because of some small and partial accomplishment.
5. Let us learn humbly from the experiences of those who have preceded us in the field in the long history of Christian mission.
6. Let us establish an open, common arena in which we can cooperate.
7. Since we realize that the world is, in part, under Satanic influence until Christ comes again, we realize even more the need to establish a united front for effective mission strategy.

The secret by which we a minority will win over the majority comes solely from the power of the Holy Spirit

that can unite our dispersed forces into a common front. Let us pray humbly that the Holy Spirit would enable the Asia Mission Association to carry out the historic task it has undertaken, to assist and serve divided forces in an effort to establish a united front.

## V Our Covenant

Whereas we are charged to preach the Word, as the Apostle Paul says in II Tim. 4:1, 2: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

And whereas we are commanded to be witness by our Living Lord, in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth."

We therefore declare that we are obliged to carry out that commission in the Pauline spirit, proclaiming nothing but the Gospel of the Cross, and trusting in the Word of our Lord who said, "and lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

In this spirit we march forward. Amen.



Guide to

# WORMS

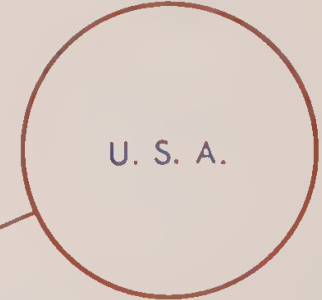
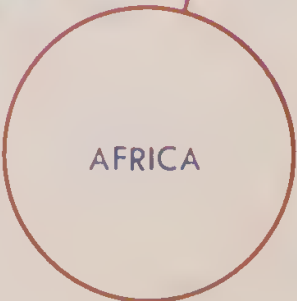
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시일: 1976년 5월 9일 오후 1시30분

장소: 연 동 교 회 당

대한예수교 총회 전도부  
장로회



## 예 배 순 서

사회: 김 형 태 목사

총회전도부 국제 선교 위원장

목	도	.....	일	동
찬	송	..... 217.....	일	동
기	도	..... 총회전도부 총무	이의호	목사
성경	봉독	..... 여호수아1:1-6 .....	사	회
찬	양	.....	연동교회	성가대
실	교	.....가 라!.....	총회전도부장	방지일
기	도	.....	설	교
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기념	품증정	.....	{ 총 회 연 동 교 회	
답	사	.....	강	동수
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축	도	.....	남대문교회	배명준
폐	회	.....	안	녕

## < 찬 송 217장 >

1. 저북방 열음산과 또대양 산호섬  
 저남방 모든나라 수많은 백성들  
 그죄에 사슬에서 다놓아 주시려  
 참빛을 받은우리 곧오라 부른다
2. 주은혜 받은우리 큰책임 잊고서  
 주에수 참된구원 전하지 않으랴  
 은세상 모든백성 참구원 얻도록  
 온몸과 재산드려 이복음 전하자
3. 만왕의 왕된예수 이세상 오셔서  
 만백성 구속하니 참구주 시로다  
 저부는 바람따라 이소식 퍼치고  
 이바다 물결좃아 이복음 전하자 아—멘

## < 찬 송 387장 >

1. 부름받아 나선이몸 어디든지 가오리다  
 피로우나 즐거우나 주만따라 가오리니  
 어느누가 막으리까 죽음인들 막으리까  
 어느누가 막으리까 죽음인들 막으리까
2. 아골골작 빈들에도 복음들고 가오리다  
 소돔같은 거리에도 사랑안고 찾아가서  
 종의몸에 지닌것도 아낌없이 드리리다  
 종의몸에 지닌것도 아낌없이 드리리다
3. 존귀영광 모든권세 주님홀로 받으소서  
 멸시천대 십자가는 제가지고 가오리다  
 이름없이 빛도없이 감사하며 섬기리다  
 이름없이 빛도없이 감사하며 섬기리다 아—멘

## 약 력

### • 강 동 수 선교사 (1남 2녀)

#### 학 력

- 1958. 2. 5. 영남상업고등학교 졸업
- 1964. 12. 17. 장로회 신학대학 졸업
- 1968. 2. 7. 서울 단국대학교 문리대 영문과 졸업
- 1971. 2. 6. 연세대학교 연합신학대학원 졸업 (신학석사)
- 1973. 4. 4. 학개 국제전도연수회 수료(싱가폴)

#### 경 력

- 1966. 11. 23. 서울노회에서 목사 안수
- 1965. ~1971. 서울노회 신광교회 부목
- 1976. ~5. 9. 서울노회 연동교회 부목
- 1976. ~5. 9. 피어선 기념 성서신학교 강사

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- 1958. 2. 25. 대구 계성고등학교 졸업
- 1963. 2. 27. 대구 계명대학 영문과 졸업
- 1965. 12. 16. 장로회 신학대학 졸업
- 1971. 9. 13. 연세대 연합 신학 대학원 졸업

#### 경 력

- 1966. ~1966. 대구 계성중·고등학교 교목
- 1967. ~1969. 신일중·고등학교 교목
- 1969. ~1972. 새문안교회 대학생부 지도 목사
- 1972. ~1976. 연동교회 부목

## One-Time Hooligan

# Film to Depict Life Of Cheju Christian

Once a notorious backstreet hooligan, blackmailing and cheating, the early-arriving blue-eyed missionaries in Pyongyang, Lee Ki-pung eventually found a new life in Christianity. The religious belief did not merely bring a new life to the misbehaving descendant of a royal prince of the Yi Dynasty, but remarkably contributed in spreading Christianity among the citizens of the still firmly closed hermit kingdom of Korea.

Lee also greatly encouraged Koreans under colonial rule by the Japanese later. Despite bloody persecution, he bravely opposed the colonialists policy to force Koreans to worship their national god. His missionary activities were in a sense a nationalistic movement against the ruling foreign power.

The life of the first Presbyterian minister of Korea, marked with dramatic ups and downs, is now being cinematized as an event to celebrate the forthcoming 70th anniversary of Lee's landing on Cheju-do for his lifelong religious and educational commission for residents of the then secluded, poor island.

Director Lim Won-shik holds the megaphone for the 16-millimeter film for evangelical purpose, shooting lots of scenes at the picturesque seaside and in villages of the lofty Mt. Halla on the island off the south coast of the Korean peninsula.

The film is mainly a religious collaboration of Lee's descendants, who are also faithful Christian believers. The original story was written by his daughter, Mrs. Lee Se-rye, and was adapted into a scenario by his grandson. The late minister's son-in-law, who is the husband of the script-writer, composed the music of strong religious connotation. Mrs. Lee's second son acts the role of the minister.

The life story of the early Christian minister was first known to the public 10 years ago, as his daughter Mrs. Lee Sa-rye won a competition of nonfiction writers organized by the Shin-Dong-A, a monthly magazine published in Seoul.

Entitled "A Martyr Story" (Sungyo-jo), the documentary story drew quick attention among religious circles as well as many general public. The story vividly depicted the Japanese colonialist's brutal oppression of the Korean church. The life story of a hoodlum-turned-priest was also of immense human interest.

Lee was born in 1865 in Pyongyang, and graduated from Pyongyang Theological Seminary in 1907. It was largely due to the tenacious persuasion by Samuel Moffet Sr., one of the earliest American missionaries to arrive in Korea who later established Sungjon University, that Lee abandoned his backstreet life and turned Christian.

In 1908 Lee established the first church on Cheju-do,

which was named Sobu Church. He later founded eight more churches on the island, in addition to Yonghung School and Cheju Kindergarten.

The church minister died in 1943 after being tortured by the Japanese for opposing their policy to brainwash the Korean people by forcing them to practice daily service for their own national god.

"I can never forget the day my old father was dragged to prison like a dog by the Japanese police," Mrs. Lee Sa-rye wrote in a travelogue on her two-month tour to Japanese churches last year. The trip was organized by the Japanese Christian circles on the occasion of the publication of the Japanese version of "Sungyo-bo" there.

At churches around Tokyo and Kobe, Mrs. Lee told Japanese congregations about the harsh repressive measures the Japanese colonial government imposed on the Korean church, especially in the last years of its 36-year rule of the peninsula.

The budget for the production of the religious documentary film is some 12 million won, which includes six million donated by various Christian organizations and individual believers across the country, and four million Japanese yen contributed by the Japan Mission Film Co.

It is expected to be premiered at the Campus Crusade of Korea headquarters at Chong-dong, Seoul, around Sept. 20. And then the film will be shown at churches and institutions for juvenile delinquents over the country. The religious film is also to be distributed to Christian circles in Japan, the United States, Canada, Norway, Sweden, and Africa through the Japan Mission Film Co.



Lee Ki-pung, founder of the first church on Cheju-do Island, is seen with his wife and son in this picture taken shortly before he arrived on the island in 1907.



Members of a family render deep bows before an lunar New Year's Day. A considerable number of K tion.

## Time-Honored Kore

# Ancestral Recc

By Pak Yong-pil

Traditionally, genealogical table in Korea had been kept exclusively by "yangban" (the nobility) class and royalties. But recently, this practice has become more widespread among the general public.

Most people know the origin of their lineage and remember the names and deeds of some successful ancestors recorded in their family history. This time-honored tradition influenced the society of the Yi Dynasty and contemporary scene.

Speaking at a seminar recently sponsored by the Korea Genealogical Society, Kang Chu-jin, president-publisher of the weekly Toksuh Shinmoon, explained that the major goal of the system is to maintain solidarity and integrity between individual, family and

government in the society.

During the Yi Dyna. said, the basic social unit was not an individual but a family under the patriarchal system. The relationship between the head of family and the members was defined according to the Tang code of China. Then under the influence of neo-Confucianism the patriarchal nature of the family was vastly strengthened. In this connection, genealogical table system provided an individual with strong family-oriented conception, he stressed.

Saying that informal social interactions of a family place frequently accorded to the tables, Kang continued, exchanges of visits and relatives are major means of the system. Every family has an obligation to keep in contact with the relatives to provide assistance to when needed.

Meanwhile, this system weakened the social structure, thus triggering per fixation of social bracket encouraged the confining to a large extent, between the ruling class and the privileged, creating a superiority among the lower classes, he pointed out.

According to the Yi law, he explained, the system have no family record. Unidentified family background were not to apply for "kwago," examination for high government offices.

Touching on ancestor worship) Kang said that many families used to pay to their direct ancestors or four generations.

"There are no documents available concerning origin of the ancestor customs," he remarked. "There are, however, some sort of ancestor worship customs in the early period of the Three Kingdoms (56-668) in view of the fact that each kingdom set up a royal ancestor's shrine and con-

PEANUTS

"HOW I SPENT MY SUMMER"

MY PLANS FOR THE SUMMER WERE AMBITIOUS...

STUDY FRENCH, LISTEN TO BARTOK QUARTETS, READ "WAR AND PEACE" AND ST MY OWN VEGETABLES.

ACTUALLY, I SPENT THE SUMMER WATCHING TV SHOWS ON TV

*Knee Herald*  
Nov. 30, 1975

L.A. Clergyman:

# 3rd World Challenging For Christian Missions

By Pak Yong-ll

"A new interest in Third World missions is one of the most challenging and significant trends of our times," said a visiting Korean clergyman from Los Angeles yesterday.

An increasing number of missionaries from Korean churches, founded and pastored by the Western churches, are now being sent out to evangelize the other peoples of the world, remarked the Rev. Chang Shi-wha, pastor of the Korea Christian Missionary Center Church in Los Angeles.

To help prepare the Korean missionary force that will be required when red China and other Communist countries open again their doors to the Gospel, he plans to set up a Christian mission institution in Korea.

He said it is also designed to help available missionary manpower keep pace with the population explosion at a time when the Western missionary force is not increasing. The churches in Korea, he contended, are required to take over the unfinished task of the world mission from the West.

Pointing out that a large number of Korean clergymen are preaching the Gospel in American churches, Chang noted, "Americans regard Korea as the most Christianized country of the world and even as the second Israel."

Americans do not exactly know the real feature of communism, he said. They were amazed at the fact that more than one million Korean Christians gathered together to stage an anti-Communist rally on Yoido last Spring, he said. They seemed to be impressed with the firm faith of

Korean Christians and felt it a moral duty to support the anti-Communist posture of Koreans, he continued.

In 1965, Chang published the "Encyclopedia of the New Testament" in the United States in Commemoration of the 80th anniversary of Christian missions in Korea. This book, the first of its kind, received a heartfelt welcome from fellow Americans, he said.

Chang is also well known among Americans for his educational activities. He set up a Bible College and a Seminary in Los Angeles in 1967, the first Korean college-level mission school in the United States.

The college is an evangelical, international and interdenominational center for advanced theological studies with special emphasis on the Christian message and mission in Asia as well as the United States. Its purpose is to provide a base for academic research, an international educational training for Christian leadership, and an opportunity for continuing education for those already engage in mission work.

The college maintains a sisterhood relationship, with Chungang Seminary in Yongdong, Seoul. "I will attempt to further step up exchange programs with Korean seminaries," he said.

As the new influx of large numbers of Korean immigrants flows into the United States, the number of churches are increasing by leaps and bounds, he said. There are more than 100 churches in the Los Angeles area alone where an estimated 80,000 Koreans live, he revealed.

The Korean churches play a leading role in teaching the Korean language and culture. Korean immigrants want to bring up their children as Koreans. However, he said, due to lack of materials, they face serious problem.

In recent years, scholarly interest in the Korean studies are stronger among Americans than ever before, he indicated. In this connection, he said, the Korean government, more than anything else, should show a deep interest in further generating Koreanology there. He collected some 17,000 books to donate to American libraries and Korean schools there.



Rev. Chang Shi-wha

*A Lovelier You*

## Blow to Beltline

By Mary Sue Miller

the waist squeezes the least bit of excess flesh at the sides of the back and below

"<sup>1</sup> First Step of Mission to  
Africa, The Black Continent."

- ① Leo Park was born in Kimchon, KyungPak, will stay 6 months in Radis abata first for language study and go on to Donvidoro? area for the Mission. Done Thcu. Schools, Hospitals.
- ② The person who had its main effort to make them possible was the former Ambassador to Ethiopia, Eyo Sap Uhm.
- ③ It has concluded the final approval when the King Sellaia was in Seoul last time, at King Bin Kwan.
- ④ He now is another Ambassador to Ethiopia with different services

Tae Han H Bo  
August, 11, 1969

# 모처럼 햇볕... 초만원避暑

## 黄金의週末 전국 유원지 百萬인波

서민들 잠과 휴식의 모처럼 햇볕이 난 황금의 주말인 일요일 서울교외를 비롯한 전국 도시의避暑인들은 1백만 명을 넘어섰다. 서울의避暑인들은 30~40%의 증가세를 보였으며, 부산, 대구, 대전, 광주 등 지방 도시에서도避暑인들은 10~20% 증가했다.

# 이틀새溺死 50명

### 물놀이 조심...釜山서만 20명

모처럼 날씨가 맑아지면서 주말인 일요일과 월요일에는 전국 각지의避暑객들이 물놀이장에 몰려들었다. 특히 부산, 서울, 대구 등 대도시에서는 물놀이장에 사람이 넘쳐났다.

# 벼病蟲害발

### 제8회 농·민중의 날

11일 전라남도에서 벼 병충해가 심각하게 발생하고 있다. 특히 광주, 목포 등지에서 피해가 컸다. 농민들은 벼 병충해 예방을 위해 살충제를 사용해야 한다고 당부했다.

# 3명이爆死

### 산소탱크에서 80명



11일 오후 1시경 부산광역시 중구에서 산소탱크 폭발 사고가 발생했다. 사고로 3명이 사망하고 80명 이상이 부상을 당했다. 사고 원인은 산소탱크의 안전장치 고장으로 인한 것으로 조사되고 있다.



대한인 발파 산소탱크 폭발로 합사한 시체의 한 단리가 끊어져 있다

# 가정電氣用品도 결함

## 日, 폭발등事故 잇달아

【東京 11日電】일본에서 가정용 전기용품의 결함이 잇따라 발생하고 있다. 특히 조명등, 전구 등에서 화재 사고가 빈번히 일어나고 있다. 소비자보호위원회는 관련 업체에 결함 제품을 회수할 것을 요구했다.

# 宣敎의 첫발

### 점진大陸 阿洲에



### 예수교장로회 박熙玟목사 부부

【서울 11日電】예수교장로회 박熙玟목사 부부가 대륙과 아주에 선교의 첫발을 내딛었다. 그들은 대륙과 아주의 여러 나라를 순회하며 복음을 전하고 있다. 박목사는 "복음의 빛이 모든 사람에게서 켜져야 한다"고 말했다.

# 이디오피아에서

### 평생을... 농촌계몽도 겸해

【제네바 11日電】이디오피아에서 평생을 농촌계몽을 위해 헌신한 한 선교사가 세상을 떠났다. 그는 평생 동안 농촌 주민들의 삶을 개선하기 위해 노력했다.

# 美에 열거적인殺人

### 女俳優「테이트」등 5명 피살

【로스앤젤레스 11日電】미국에서 열거적인 살인 사건이 발생했다. 특히 유명 여배우 테이트(Tate) 등 5명이 피살되었다. 수사 당국은 이 사건을 미행(美行)으로 의심하고 있다.

# 現場 피바다...疑者「지판리」로 가판트신

### 容疑者「지판리」로 가판트신

【로스앤젤레스 11日電】살인 현장에 피바다가 펼쳐졌다. 용의자로 지판리(Japaner)로 가판트신(加判特新)된 한 남성이 현장에서 체포되었다.



### 무일꾼 氏 (132)

【무일꾼 氏 (132)】 A series of four panels showing a character in a classroom setting, likely a continuation of a comic strip.

U. P. Mission  
Rev. Samuel Moffett

Aug. 29 '69

Dear Dr. & Mrs. Moffett:

We pray that you and your wife be in  
peace with the Grace of our God.

We have arrived safely here Adistaba<sup>?</sup>  
last 19<sup>th</sup>. (Radis ababa)

We are expecting to go to Derridoro? some-  
time early September as soon as the house  
get ready.

Again, we thank you for your help and  
guidance at Korea.

We thank also to Miss Shaw and her help  
to us, and please say hello to all,

Ats Mrs. Park







ELEFANTE AFRICANO  
AFRICAN ELEPHANT  
ELEPHANT AFRICAIN  
AFRIKANISCHER ELEFANT

Aug 29, 1969

마름사님 내외분께 :

하나님의 은혜를 복사님 내외분  
의 평강과 온가내 일동이 무고  
하지기를 기도합니다. 저희들은  
지난 19일 이곳 아디스아바바에 부사  
이 도착했습니다. 덴비 돌로에  
집이 준비되는대로 9월초에 그곳  
에 가서 일할 예정입니다  
한국에 있을 때 여러가지로 도와  
와주시고 지존해 주신것을 감사드립니다  
다시 소극전하기로 하고 선교부여  
라 지원들과 Miss M. Coohaw에게  
감사를 드립니다

Printed for Alberto Frezza P.O.B. 759, Asmara

Radis Ababa에서 박희빈 드림



마 삼 략 목사님  
연합장로회  
미국 선교부  
서울 종로2가91

(I.P.O. Box 1125)

Seoul, S. Korea

Riproduzione vietata

Uhm, Eyo Sup

Former Ambassador to Ethiopia

- ① Ethiopia is a long Historical nation of Christianity. It is a most significant to have our Missionary to be sent to the country which has appeared in the Bible.
- ② Rev Park, I think, can promote and great services not only preaching the Gospel but also to the Agricultural field there.
- ③ There are about 200 Presbyterian Missionaries from America and has Schools and Hospitals. Since Mrs. Park is a medical trained person she can also be great missionary through its' medical services there with husband.
- ④ Let us all cooperate and helping them with prayer and finance so they can do its' utmost mission well.

Church Union Paper.

Aug. 10, 1969

### 주간 新聞

정경환 양 목사  
 정경환 양 목사는 이번 주간에...

### 주간 新聞

정경환 양 목사  
 정경환 양 목사는 이번 주간에...

## 평일까지 전파된福音

### 「이티피아」에 선교사 파견의 기쁜 소식

【에티오피아】 에티오피아는 아프리카 대륙의 동남부에 위치한 나라로서 인구는 약 3천만 명에 달하며, 면적은 약 1백만 제곱킬로미터에 달한다. 이 나라의 주민들은 대부분 이슬람교도와 그리스도교도이며, 언어는 아미하라어와 오리야어 등이 있다.

이 나라의 기독교는 19세기 말에 선교사들에 의해 소개되었으며, 초기에는 주로 선교사들에 의해 전파되었다. 그러나 1950년대 이후에는 현지인들에 의해 전파되는 경우가 많아졌다. 특히, 복음주의 운동이 활발하게 전개되면서, 복음주의 교회들이 많이 세워졌다.

최근에는 이 나라의 기독교가 더욱 발전하고 있다. 많은 교회들이 세워졌고, 선교사들이 파견되어 사역하고 있다. 특히, 「이티피아」에 선교사를 파견하는 것이 기쁜 소식으로 보도되고 있다.

## 기도不在의 기도원

「XX」 기도원은 이 나라의 대표적인 기도원이다. 그러나 최근에는 기도원에서의 기도가 제대로 이루어지지 않고 있다. 기도원에서는 하루 24시간 기도할 수 있도록 되어 있는데, 실제로는 기도가 제대로 이루어지지 않고 있다.

기도원에서는 기도할 수 있도록 되어 있는데, 실제로는 기도가 제대로 이루어지지 않고 있다. 기도원에서는 기도할 수 있도록 되어 있는데, 실제로는 기도가 제대로 이루어지지 않고 있다.



## 三角山 기도원 復舊圍繞 李牧師派·高長老派間 熱戰

「XX」 기도원은 이 나라의 대표적인 기도원이다. 그러나 최근에는 기도원에서의 기도가 제대로 이루어지지 않고 있다. 기도원에서는 하루 24시간 기도할 수 있도록 되어 있는데, 실제로는 기도가 제대로 이루어지지 않고 있다.

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## 神不在의 偶像사당 뺏이려

## 기도원 主들 敎會威信 競賣

「XX」 기도원은 이 나라의 대표적인 기도원이다. 그러나 최근에는 기도원에서의 기도가 제대로 이루어지지 않고 있다. 기도원에서는 하루 24시간 기도할 수 있도록 되어 있는데, 실제로는 기도가 제대로 이루어지지 않고 있다.

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## 解明書

한所것을 가지고 하나년을 의의하, 소國敎友地位에 게 삼가 關安을 드 린다.

本人은 三角山기도원 復舊問題에 關하여 一九六九年 七月十九日 字號 年八月二日 字號 新聞에 「普及」 夫人에 關한 部分이을 事實대로 解明하고자 하는 바입니다.

### ※ 本人이 三角山기도원 復舊問題에 關한 意見

1. 一九六八年 七月 十九日 「XX」 新聞에 「三角山 기도원 復舊問題에 關하여」 라는 기사를 보았습니다. 이 기사에 대해서는 다음과 같이 생각합니다.
2. 「三角山 기도원 復舊問題에 關하여」 라는 기사에 대해서는 다음과 같이 생각합니다.
3. 「三角山 기도원 復舊問題에 關하여」 라는 기사에 대해서는 다음과 같이 생각합니다.
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5. 「三角山 기도원 復舊問題에 關하여」 라는 기사에 대해서는 다음과 같이 생각합니다.

1969년 8월 10일

國會議員 尹仁植



IST HOTEL  
 SOEUL Y. M. C. A.  
 Tel 72-9291-8

"Had relationship with the Princess Sophia, his wife has also a plan to serve with Medical Work."

① It is the first Missionary to Africa from Korea.  
The country is about 5.5 times larger than Korea with some 23 million population.

90% un-educated, \$50 per person of G. N. P.

② Former Ambassador Eyo Sap Uhm has started its idea and Rev. Kyung Chik Hahn, Chairman of the Overseas Mission Committee of the General Assembly of the Presbyterian Church of Korea, made its agreement with the King Sellasei when he was visiting Africa and its conclusion were made last May '68 when the King was in Seoul.

The WISDOM of KOREA ... to the land SOLOMON

(The young missionary couple who are going to Ethiopia  
The oldest country of Christianity.)

③ A couple went there last year as a Gardener in Palace, a medical doctor related with (WHC)'s program, and two medical doctors sent by our Government and therefore altogether 6 people so far.

④ Although the National Religion is Protestant but somewhat very similar to Catholic systems call "Coptic Church".

⑤ The living expenses there will come from both Korean and U.S. ~~Mission~~ Church and the work budget will be provided by ~~the~~ United Presbyterian Mission Board.

WEEKLY WOMEN'S - August 20<sup>th</sup>

세계에서 가장 오래된 기독교 학교  
가톨릭 기독교 수임역사가 1세기 미  
만인 우리나라의 선교사 부부가 파  
견됐다. 아프리카대학 이디오피어로  
미션사원이되어 지난14일(단 卍熙  
玟(33)金英子(28)커플이그날.

「선생이네가씨 승비교수들  
선생님들 가르치실 것 같  
은데...」  
선생님들께 물어보았더니 부부  
가톨릭 수임역사가 1세기 미  
만인 우리나라의 선교사 부부가 파  
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玟(33)金英子(28)커플이그날.

### 소피아공주와 親分,夫人도 醫療봉사계획

소피아공주와 親分,夫人도 醫療봉사계획  
소피아공주와 親分,夫人도 醫療봉사계획

## 韓國의 智慧를

로 가는 젊은 宣教師 夫婦

「선생이네가씨 승비교수들  
선생님들께 물어보았더니 부부  
가톨릭 수임역사가 1세기 미  
만인 우리나라의 선교사 부부가 파  
견됐다. 아프리카대학 이디오피어로  
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만인 우리나라의 선교사 부부가 파  
견됐다. 아프리카대학 이디오피어로  
미션사원이되어 지난14일(단 卍熙  
玟(33)金英子(28)커플이그날.



소피아공주와 親分,夫人도 醫療봉사계획

## 솔로몬의 땅에

最古의 基督教國 이디오피어

「선생이네가씨 승비교수들  
선생님들께 물어보았더니 부부  
가톨릭 수임역사가 1세기 미  
만인 우리나라의 선교사 부부가 파  
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産婦人科  
**김정열부인과**  
전문의 김정열  
中区 瑞洞99 (潮水그림원)  
TEL. 28-2929

# 주간여성

8월20일  
한국일보사 發行

大手·「미디時代」開幕하는 秋冬모드!  
패션情報·「잠자리眼鏡」의 이상한 心理學은?

■ 特種 滄浪을 편안히 잠들게 한 「孝女の棺」  
● 金惠貞 은 퇴에 意外 理由 있었나!

67P

주·국립중앙도서관·국립중앙도서관·국립중앙도서관  
圖書 圖書 圖書 圖書

최고급  
스타일·양양  
anna  
안나표  
세상에서 으뜸가는 양양



## 国内 最新·最大의 化纖紡 施設를 자랑하는 第一毛織 慶山工場 稼動

国民 衣生活 항상에 항상 노력하고 있는 목지의 명문 제일모직은 소비자 여러분을 위하여 “보다 저렴한 가격에 보다 좋은 제품을 생산한다”는 것을 목표로 우리나라 최초로 高速, 高性能施設을 도입하여 화섬제품생산에 박차를 가하고 있습니다.

生産 品目 : 毛織物 · 化纖紡 · 化纖生服地  
化纖作業服地 · 化纖轉服地

服地의 名門  
제일모직





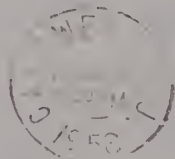
Choi Chan Young      金光明  
Dr. Kim Kwang Myong (Mrs. Choi)  
born P.Y. area

- ① Choi - 30, son of elder  
at 6, moved to Manchuria  
returned to Seoul, 14 yrs, worked Natl. exchange under  
military gov., entered H. H. Sem. 1 yr.. Transferred to  
Pres. course Presb. Sem. Graduated 1951.  
1951-53. Chaplain P.O.K. army.  
1955 - graduated Tong Je College in literature.  
March 1955 - appointed missionary to Thailand  
Nov. 1954 - married.

---

Dr. Kim dtr. of Rev. Kim Ne Chin, pastor and  
patriot. Hated by Japs - fled to Shanghai in 1919.  
9 yrs. in China, arrested in Shanghai by Jap police  
and jailed 3 yrs. - then studies seminary.  
1941 - refused to worship Shinto.  
1950 - seized by communists, pleaded "Korean traitor"  
"Sells dtr. to Yanks". Older sister about to  
study in States. Persecuted by communists. Crippled  
by drunken vs. dines as about to deliver  
pb. vs. son's baby.  
28 yrs. old - born in P.Y. H.S. Sudo Girls (Jost.)  
Seoul Women's Med. College, grad. M.D. 1953  
Turned down China to study in States.

Eileen Flower  
36 Hillside Ave.  
Caldwell, N.J.



Airmail

Dr. Samuel H. Moffett  
Presbyterian Mission  
A. P. O. 301  
San Francisco, Cal.

## Choi's story

(8 miles south)

Was living on 38<sup>th</sup> parallel, wakened Sun. a.m. at 5<sup>30</sup>, mother on way to school saw many churches. Hurried home to tell son something was happy. At 6 shells began to drop near his house. Ran out without shoes - holding younger bro's hands - 8 and 12 yrs. old, with mother. Ran south 3 mi. - shells stopped. Tried to go out - shells began dropping south of them. Walked all day to Seoul without eating. 10 mi. from Seoul, 10 p.m. - had no money at all. Could buy nothing to eat. R.R. station - told train at 3 a.m. but could hold only 40 people. Because of little boy, family was set on train. Arrived Seoul 5 a.m. - curfew kept them in station until 6.

Went to elder's house 7<sup>30</sup>, was welcomed with tears. ~~Money~~ had been lost. They ate. Choi was in last yr. at seminary - went to see fellow students who offered him money - "14. (Had had no money even for streetcar) All students gathered for prayer - for Choi + for country. This was Jun. 26 -

Jun. 27 - at night the sound of cannon. Raining day. 7 p.m. special radio announcement to be given at 11 p.m. by Rhee. He was crying, but said "We will save Seoul. Rok will throw them back to Uijongbu."

Jun. 28. 2 a.m. big sound. Could not tell what it was. It was blowing up of Han River bridge. Could not sleep. But did not think of fleeing, because Rhee said Seoul would be held. Went to seminary dorm. - 7<sup>30</sup>. Found Red flag was being raised on capitol. Found Communist tanks in street. Thought "My life is coming to an end. There is no hope of life." But Bible forbids suicide. Decided to hide. Slept in friend's houses. People said Rok will recapture Seoul. 3 days later, shelling of city from Yong Doy Po. (Took Communists 5 days to cross Han) - hope for recapture. Friends ran out in street, shouting. Comm. police hear - come + check all the neighborhood. Checked twice - but did not come to his house. At 3 a.m. - came. "Hands up." "Who are you?" "You are chief of anti-Communist youth movement!" Choi that, "I'm willing to be killed as a Christian, but

not as chief of anti-comm. unit. Said, "No, I am a Christian, & a seminary student." Led him out with carbines "We don't need people like you in communist country. We are going to kill you." How can you prove you're not anti-communist leader. Choi - "Take me to seminary dormitory. They will identify me." They paid no attention - led him in. - still 3 a.m. Finally agreed to go to seminary.

About  $\frac{2}{3}$  of the way up Nam San - stopped. "You're taking us into ambush." Choi - "Trust me. I'll guide you." Reached dormitory. "Do any inside have weapons." "No - students have no weapons." They shoot two warning shells, then tell him to enter & bring out all students. Most were sleeping - afraid. Some leaped from 2<sup>nd</sup> story window to try to escape. About 40 were lined up, heads up, searched. No weapons. "Do you welcome communists." "We have not acted against them." "Do you still believe Xt." "Yes." "Don't expect to support the new regime." Finally ~~wanted~~ leave.

15 days stayed sem. dormitory. Nothing to eat. Constant room checks by communists. Choi went out to Cha Ik Moon orchards, to live with friend of mother's, who is also ROK army spy. Helped youths to hide. Stayed there 15 days - but could not stay in house at night bec. of comm. checks. Slept in orchard, where he could run to hills at approach of ~~the~~ comm. Millions of mosquitoes. Could not sleep. Mother stayed with him, to help get food - giving ~~to~~ clothes & ~~money~~ for food would walk 10 mi. to get food cheap in country.

Someone told in mother's friend. She had to flee. Choi decides to cross Han River. Mother says, "It is God's plan

for you to survive." Takes streetcar. Police take him off into long line-up near Han River (Mapo). Stamp at end of line. All day there had been guards - but by 4 p.m. guards were tired. Mother came, in low voice, "Why don't you take this opportunity. No one is watching." Choi walks toward Han. No one stops him. As he reaches river, 9 or 10 B-26 come up river to drop bombs on bridge. Choi mingles with crowd, straw hat down over face. Comm. soldiers walk by - do not notice him. After planes go, gets ferry.

Plans to go to Oju-dong, where friend has church. Arrives 9 p.m. House big enough for you. Only an old lady there - some + grandsons have fled to Pusan. Choi's name in at 10, at night when no one can see. Stamp under bed, covered with blankets, while mother, old lady + younger brothers go look for food. Reads Bible all day long. "A precious time for me, thinking with God": locked door outside. Smiling mother but <sup>wheat</sup> ~~barley~~ 밀 <sub>2</sub>. (~~1~~) - but could not get enough to support 4. Sweet potato leaves. (pig food). Made soup from it. Stayed there 50 days.

THE FOREIGN MISSIONS OF THE KOREAN PRESBYTERIAN CHURCH

대한예수교장로회총회가 선교하는 나라

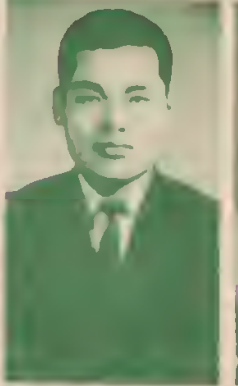
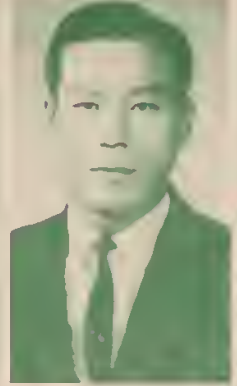
《여전도대회가 협조하는곳》

남편이 친구남편  
정서이로 선전하자



우리의 선교지역이 동남아와 멕시코 브라질

THAILAND THAILAND THAILAND FORMOSA FORMOSA MEXICO BRAZIL VIETNAM VIETNAM



태국 선교사  
김기복 목사

태국 선교사  
김준기 목사

태국 의료선교사  
소예문 박사

대만 선교사  
심성헌 전도사

대만 선교사  
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김계용 목사

월남 선교사  
박희민 목사

월남 선교사  
박성준 목사

# 1968

戊申年

# 선교캘렌다

KOREA MISSION CALENDAR



대한예수교회  
중앙

여전도대회

서울특별시중구저동二가르드의一 전화 381052



## Foreign Mission in Pakistan

Reporter, Choi Han Jung, Senior.

Our lives seem to be so busy that at times we forget that we have friends far away whom we would like to let them know that we are alive at least.

As we know by radio and news, Pakistan is in war damage against ~~Indonesia~~ <sup>India</sup>. So we are anxious to know two Korean women missionaries' safety. But I am sure God helps them.

The Lord is my shepherd; I shall not want  
He makes me lie down in green pastures...  
Even though I walk throughout the valley  
of the shadows of death.

Dr. Kim Ohk Kil, Ewha University president sent telegram many times to know their two missionaries' safety, but she cannot hear from their personal information until now.

6 years ago, Ewha University assigned 3 graduates to Pakistan under the board of Kum Lan Mission as the first women missionaries on Korean Church history. Of course, there were many women missionaries, for example, the wife of Rev. Choi Chang Young and the wife of Rev. Kim Soon Il. But they were not independent, were dependent of missionaries.

*Foreign mission of  
Ewha Univ.*

I would like to speak of my friend Miss Kim Yn Ja. One of three, Miss Kim is my elder senior of high school alumna. She graduated Chung Sin Girls High School 4 years before me. So I can hear from her work in there through correspondence with her. She wrote me her more detailed activities in Pakistan while she was in there.

On reaching Pakistan, for the first step, she had to learn Pakistan language. She graduated English literature department of Ewha University and was teaching English Chung Sin Girls High School. And she also teaching English in Pakistan Girls High School.

Pakistan's women are more conservative than Korean women. Therefore they do not receive high education. It is a rare event for women to go co-education school, As though missionaries, they could not speak with man without hesitation.

Miss Kim was very busy, she needed more enough time, so she used to ride on bicycle. Riding on a bicycle, she visited studnets and Christians. On the street, high-teen-agers mistook her for same agers, they threw the stones and inflicted pain up on her. So she couldn't work after supper outside work.

She translated Bible into Pakistan language and wrote many kind of volumes for Christian education.

After finished 15 years Pakistan mission, she went to America to study English literature in 1964, and received M. A. in 1965. in there. And she ~~is~~ continuing <sup>doing to do</sup> study English literature Doctor course now.

Board of Kum Lan Mission of Bwba was just going to send 4 women missionaries <sup>to</sup> Pakistan to help their senior alumna. But they could not start there. Because, Pakistan war against ~~Indonesia~~ India.

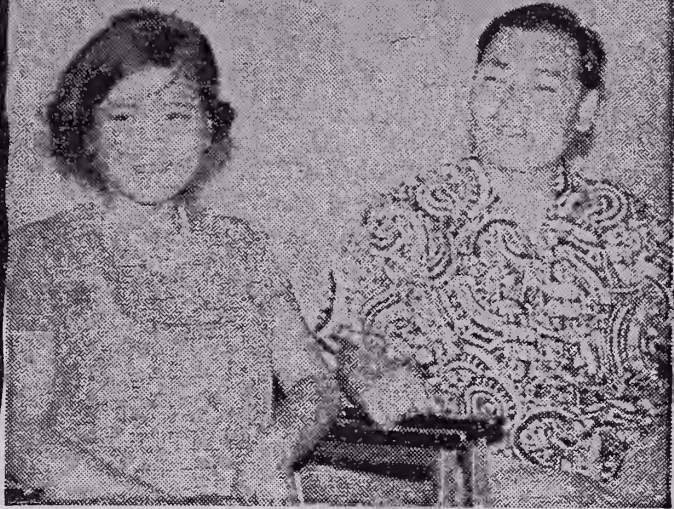
How can I spread out the wings of their detailed activities in Pakistan in this limited space?

Before exchanging our thoughts about foreign mission's pattern, It is more necessary to bring out the things buried deep in my heart. I wonder why Korean Presbyterian denomination ever hesitate to send women missionaries to foreign?

It is expected by me that our Presbyterian women to get precious opportunity such as Methodist women work done.

Jesus' last command to his disciples was to tell the Good news (tidings) throughout the world. But we have not done it, yet.

There are more non-Christians in the world today than there were three years ago. Wherever there is work to be done in the name of Christ, the Presbyterian has mission. To lift men out of the shadows of disease and poverty and ignorance into the fullness of life that in God's will for them is our task.



Korea Herald Photo

**KOREAN MISSIONARIES TO ETHIOPIA** — Rev. and Mrs. Hee-min Park, the first Korean missionaries to Ethiopia, smile as they express their hope of "contributing to the promotion of friendship between the Korean and Ethiopian peoples." They will leave for Addis Ababa Monday.

*Korea Herald  
Aug. 9, 1969*

*p. 3*

## Korean Missionary Seeks To Up Cultural Exchanges

"We will be very happy if we can contribute to the promotion of cultural exchange between the Korean and Ethiopian peoples," says Rev. Hee-min Park, 33, who will go to Ethiopia for missionary activities.

Dispatched by the Korean Presbyterian Church, Rev. Park is scheduled to leave for Addis Ababa Monday, accompanied by his wife and a son. He will be the first Korean missionary ever sent to Africa.

Rev. and Mrs. Park will work with the Ethiopian Bethel Evangelical Church for five years. Their working place will be a school in the Demby Dolo area, where Rev. Park will teach agriculture to Ethiopian students.

"I hope that our missionary activities will lay the

foundations for opportunities for more Korean technologists and agriculturists to serve the Ethiopian people in the future," Rev. Park explains.

Mrs. Park is a veteran nurse with training experience in England. While her husband works at school, she will serve at an hospital there.

Park's missionary service to Ethiopia became a reality last year when Ethiopian Emperor Haile Selassie I visited this country.

## Opposition

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p.I

In addition, toys which are made of copper, zinc, antimony or lead and can be held in the mouth, will also be banned, ministry officials said.

## Gov'i Disapproves Students' Induction

The Defense Ministry yesterday told the Taegu Draft Board to retrieve draft notices issued Wednesday to six Taegu college students who were suspended from school.

The six students have been suspended from school for leading demonstrations against the constitutional amendment.

The Defense Ministry said that although the students are suspended, they are still students, so they are entitled to draft deferment under the law.

were suspected of falsely entering 18 million in the deposit ledger and illegally drawing money in checks.

Their forgery was revealed when they were trying to get the checks cashed at a deposit branch office of the bank in Huam-dong, Yong-san-gu, police said.

## Food on Trains To Have Check

The Health-Social Affairs Ministry yesterday instructed provincial governments to make a thorough examination of foods sold on trains.

The ministry's instruction followed reports that adulterated foods were on sale in trains and that many passengers suffered from food poisoning after eating the foods.

## New Envoy Says

# Korea and Ethiopia United by Blood

By JI-MOON SUH

Korea and Ethiopia are united in blood, says Chiryang Chang, newly accredited envoy to Ethiopia. Some 500 Ethiopian soldiers sacrificed their lives for the defense of Korea and in the cause of freedom.

He stressed that his mission as ambassador lies in further cementing the solid ties of friendship between the two nations.

Chang, former ROK Air Force chief of staff, said that he will exert efforts to

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Ambassador Chang

able" diplomat as Ambassador Chang will succeed to his post. He said that it is especially laudable that Ambassador Chang is the retired air force chief of staff, since Ethiopia has one of its air forces in

Dear Dr. ...

As you may know, I am ...

As you will know, I am ...

Shortly after my arrival ...

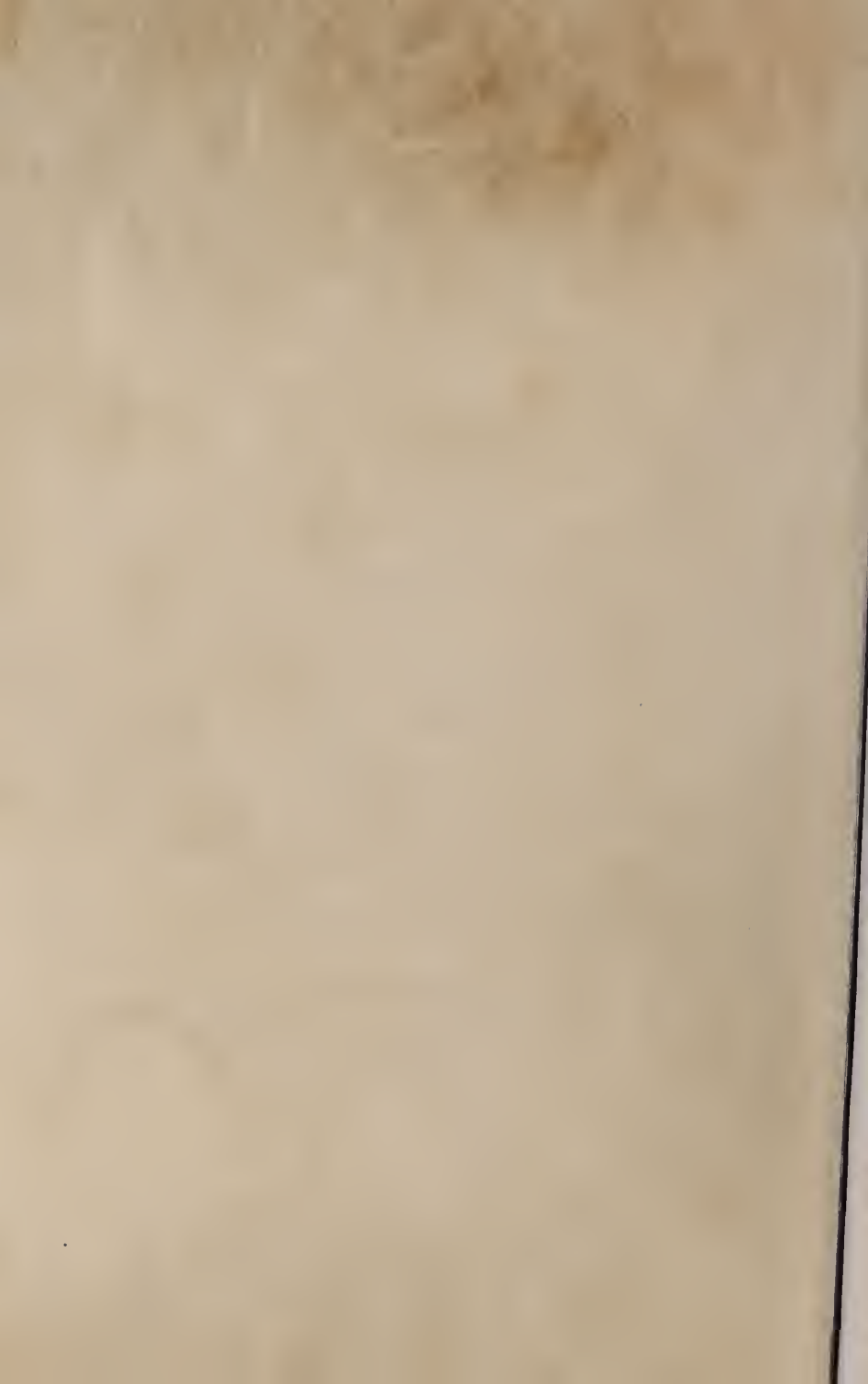
On every Tuesday evening ...

Besides the above ...

A few days ago I ...

I pray to God that His blessings will always ...

Signature and name



# 실로암 선교회

SILOAM MISSION

1969. 4



선교지 이디오비아



선교회 안도 운동회

## 선교사 안선과 선교사 협선

1967년에 안 회인 목사를 안선하고 원남국으로 선교지를 정정한후 세반 순회를 신장하던 중 원남 전경의 변화로 부득이 1968년 선교지를 아디스카사 이디오비아에 변경하게 되었습니다.

안 회인 목사는 김서노담고등학교, 숭실대학교와 장노희 신학대학을 우수한 성적으로 졸업하였으며 서울 경농고, 덕수고의 피겨스케이팅 선수로 활약한 바 있습니다. 부인 김 영자 여사는 경북의대 간호학교 성구대학 영문과를 졸업하였으며 영국 런던왕립대학에 유학한 바 있습니다.

안 목사 부부는 6년 11개월에 4남 1녀를 두셨으며 아디스아아에서 6개월간 어학공부를 받게되어 그후에는 서부지방인 1명 1촌에서 선교활동을 하게 됩니다.

## 선교 사업

경제적으로 아직 후진성을 면치 못한 우리 나라에서는 외국에 복음선도를 한다는 것이 그렇게 쉬운 일이 아닌것 같습니다.

어떤 문물은 우리 나라에도 원도 할 곳이 얼마든지 많지 않나고 말하기도 합니다. 그러나 여러 가지 여건은 부족하다 할지라도 최우선으로 우리가 살고 싶은지 이미 80여년 여제는 우리 스스로가 외국에 나가 선교 할 생각이 되었다고 생각되어 문제는 우리의 정신과 믿음 여하에 달여 있다고 믿습니다.

한 분이 단독으로 선교사 1인의 선교비를 10년이나 돕고 있다면 10명 혹은 20명이 단명하여 선교사 1인의 시역을 담당할 수 없겠는가 하는 신념에서 1962년 본 선교회의 발족을 보게 되었습니다. 그리하여 현재 선교회원 1500 명에 달하게 되었습니다.



선교사 가족

## 귀 내 전 도 사 업

우리가 개척전도할 중심은 도시전도 보다 농촌 무교회원을 주모하여 경상북도 금성군 대항면 덕진리 무교회에서 개척이라고 하는 유명한 절간이 있는 반포 5리 안에 1953년 식기교회는 개척교회를 700명 대적하여 35명 건물을 지었습니다.

전도는 너무 작되어 1958년 12월17일에 54명의 예배당으로 개축하고 성대히 헌당식을 거행하였습니다.

교회는 장유년 합하여 100여명이 되어 3명의 장노를 장립하였으며 경제적으로 자립하는 교회가 되었습니다.



식기교회 헌당식

천년 기원 기념 날에 "이시우리아"에 기원할 만 1년 전교서와 이시우리아 복식과, 헌당식입니다.

일기 15년째: 봉행하고 신앙이 조화로운 생활이므로 이시우리아는 신앙의 기쁨으로 지킴과 같이도 기쁨은 이루어 줍니다. 후 한교회는 100년째 개척교회 2~3년 세우기도 했습니다.

만 10년 전교서의 행진: 시종에서 "외국 지부하를 위한 복서입니다."

노한 아름다움 것은 출신교회가 7월이나 다함으로 시종, 대수, 일관, "이제 기쁨이 복회하는 것은 있습니다."



식기교회 순신교역자



거창농촌개척교회 거공서

1958년도에는 경남 거창군 신현면 양지리에서 대적 400여명을 구원하여 교회 건립을 위해 시도대 유년중 스페 6월에는 "본회" 회원 20여명과 그곳 유식들이 함께 참석하여 가운데 성대히 거공식 예배를 드렸으며 그해 11월에는 35명의 아름다운 성취를 완공하고 헌당식 예배를 드렸습니다.



순종적 양지교회당

우리는 본회 봉급, 급여, 양자 시계 성취자들 교외이름 일체를 마쳐하였으므로 교회 명예 임함으로 수일전금 감사헌금, 십일조헌금을 가지고 봉행하는 것을 원 "으로 하려는 1,000명을 사서 그 교회가 성취하므로 자립의 다짐을 노도록 복회를 계획합니다.

현무 교회원화는 연 1년, 유년20명이 모이고 있으며 집사 6명, 세례교인 11명, 학생교인 12명이 되고 있습니다.





바구니에 걸린 모기들

이 지역은 더더군다나 영도의 초농경작자가 대부분으로서 매우 가난한 생활을 하는 주민이 대부분이다 우리의 개발사업에 참가한 칠년동안 그 빈곤한 생활에서 벗어나 기쁨은 부유가 넘쳐 속하게 되었습니다. 아직도 우리에겐 빈곤의 기미는 요철함이 있습니다만 그래도 마음 한구석에 희망의 진흙이 끼어 있습니다.

## 지역 사회개발사업

농촌전도의 성공은 그 지역의 사회 개발과 밀접한 관계를 가지고 있는 줄입니다. 그러한 확에서 우리는 경북 유능한 내할인 덕거리 직지교회를 중심으로 하여 그 지역의 개발사업에 관계연이어 지대한 성과를 가지고 있습니다.

먼저 근교의 일꾼을 뽑아 농림기술학교에 장학금을 주어 농림기술을 습득시킨후 "농공운행"을 맡겨서 처음으로 나여귀 이 사업에 안장시키 하여 양은, 양지, 양봉, 양잠, 도기등 각종 특산물품종 생산 장려함으로 지주의 수입이 증가일로에 있으며, 또한 이선 비법으로 그 지역의 사회개발과 우리 농민이 직면하고 있는 가난과 이의 이기 모르고 노력하고 있습니다.



마을 청년세끼 배기들



모교 교사들

## 구제사업

"내가 주 받은 사랑을 받으려 하니 아나도 넘겨서 줘야한다"고 예수님은 말씀하셨습니다.

우리는 이러한 예수님의 정신을 고난이든 심형의 모교의 한해서구와 소외된 지역인 영도면, 고아원, 병원은 물론 병원의 임직원들을 찾아 우리의 경성을 전달 하고 회교하는 일을 꾸준히 직행해 왔습니다.

그러나 남으로 돌아가는 우리 수부의 모교에 우리의 믿이 너무나 격양함을 보았기 됩니다. 그렇기에 마다 우리는 마음과 뜻을 모아 노력해 왔습니다.

그러나 우리를 위해 기도해 주시고 경원하시지는 격려와 사랑의 편지를 받게 되었습니다. 그들을 통하여 믿을 받게 되었습니다.

이 일을 위하여 하나님께 감사의 경향을 올립니다.

## 선교회명칭

\* \* \* \* \* "연계단 요지선교회" \* \* \* \* \* 연계단 선교회 \* \* \* \* \*

## 장학사업

우리는 국내 전도회가 처음 설립된 6 25 사건이후 불우한 고학생을 돕는 장학운동에 수고를 기울여 왔습니다. 그리하여 1953년 이후 오늘에 이르기까지 100여명의 장학금을 지급했습니다. 또한 우리의 장학운동은 1952년을 기점으로 제1단계와 제2단계 장학운동으로 구분할 수 있습니다.

제1단계에 해당하는 1952년 이전에는 장학금을 학생으로 한정하였고 고학생을 위한 장학금과 장학금으로 편성되었습니다. 그러나 1952년 이후에는 장학금과 장학금에 의해 장학이 우수하고 실적이 좋은 유망한 학생 중, 고등, 대학원생도 선발해서 장학하고 있습니다.

우리는 장학금에 선발한 학생은 서울대학교 공과대학 원자력학 2명, 영희대학교 의과대학 1명, 신학대학 2명, 서울고등학교 1명입니다.





수이아메서리 공주와 민이씨에게

이디오피아는 아프리카주 동부에 위치한 황제 통치 유일한 독립 국가로서 면적은 우리 나라의 5배며, 인구는 약 2,400만명입니다. 정치·오선은 중앙 국가며 산업은 국민의 90%가 농업과 목축업에 종사하고 있습니다. 기후는 열대지방에 속하나 해발 2,000~3,000m의 고원지대 힘으로 년 평균 섭씨 17도의 신선한 날씨입니다. 교육은 국민의 85%가 문맹자이며 그 나라의 최고 교육기관인 대학은 하나 뿐입니다.

종교는 기독교가 국교로 되어 있으나 「공리」교라고 하는 특수한 교이며 우리 신교는 매우 미약한 가운데 있습니다. 정복수복에 의하면 기독교 지교, 외교회 30%, 기타 20%가 됩니다. 신학정경 사도행전 8장에 보면 이디오피아의 여왕 간다세의 모든 재물을 받은 권세가 있는 내시가 예복하러 예루살렘에 왔다가 돌아가는 길에 빌립의 권도를 받고 세례를 받았다는 기록이 있습니다.

이러한 「이디오피아」에 막대한 선교사를 파송하게 된 동기는 주 예디오피아 이데사 및 요실 목사와 아르디카 여백에 그곳을 방문한 한 경직 목사의 추천으로 시작되어 1963년 5월 벨라시 황제 발한을 계기로 구체화 하였으며 현재 이디오피아 교회의 공식적인 초점을 받게 되었습니다.



이디오피아 영대서와 선교회의사회의 선교요한

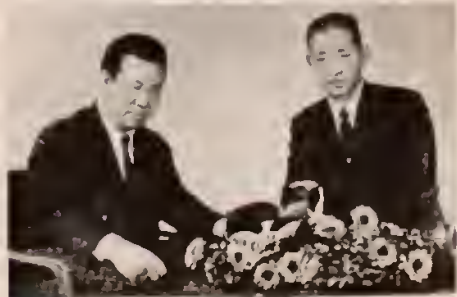
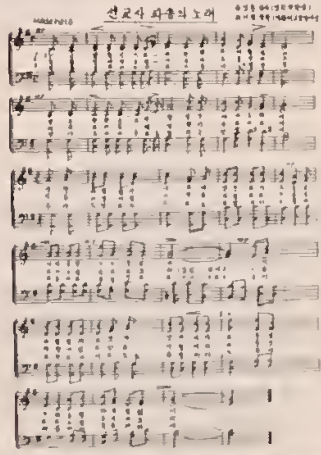


기독교회관

부회는 향구적인 선교가 증진을 위하여 기독교회관 건립에 참가 투자하여 일부를 선교사무실로 일부에 대한 수입은 선교사업에도 쓰일하게 되었습니다.

선교사 피증의 노래

우리는 선교사와 선교회를 경배하고 하나님께 뜻을 따라 더욱 열심되게 선교하고서 선교사 화제의 노래를 써서 널리 보급시켰으며 이를 통해 선교운동에 더욱 열의를 다하고 갑니다.



선사 기념대 헌화할 준영순  
박목 이화교을단선경 최인찬

# 대한예수교 장로회가 선교사를 보

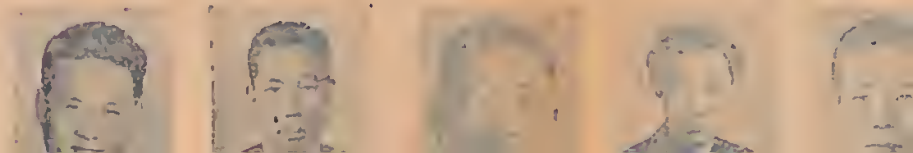
《감사할 헌금은 선교사업비로》



《각교회에서 선교사업을 위하여》

후원회 조직

- 1. 보통의 집... 100원씩 년 1200원
- 2. 부녀의 집... 100원씩 년 1200원
- 3. 자의 집... 임의금 10,000원 이상





# Literacy & Evangelism International

1800 South Jackson  
Tulsa, Oklahoma 74107  
918/585-3826

Pusan/Seoul, Korea

Rev. Robert F. Rice  
Director/Consultant

April 28, 1982 (Tulsa, June 25)

Greetings, from the land of our missionary beginnings

Coming into the Pusan train station last Saturday evening, Alice reminded me that 32 years ago (May 13) we arrived by ship in the Pusan Harbor. On Sunday morning, I preached at the three services (7,9, and 11) of the Young Nak Presbyterian Church -- recalling both our first arrival as missionaries and that now the Korean Presbyterian Church is sending out 29 missionaries serving in 16 countries. This Church and its pastor Rev. Paul Ko, who is current Moderator of the General Assembly, hope to be sending out a third missionary from Korea.

My last evening in Seoul, 4 young evangelists hosted me for dinner. Three of them, supported by the 40,000-member Young Nak Presbyterian Church of Seoul, will be ordained this fall and come to the States with their families for a year of training before going to Colombia with L&E. The 4th evangelist, son of a Korean consular official in Paraguay, plans to return there as a missionary.

On our last stop before going on to Tokyo and the States, we are thankful for our 15 years (1950-1965) under the Korea Presbyterian Mission. In 1912, the General Assembly of the Korean Church was established (with 52 pastors, 125 elders and 44 USA missionaries). Today, Korea's more than 8,000,000 Christians total over 20% of the population.

Overnight in Dacca, Bangladesh, the author of Daktar, Vig Olsen, along with missionaries and other national workers, met with me to plan future literacy work. McLean Hawthorne, with a Florida-based Mission, heard our discussion and plans to take our fall training in Tulsa for returning to Bangladesh in a literacy evangelism ministry.

In the Philippines--- my longest stay in any one country this year -- our missionary Jung-Ja Park assisted me along with others. Working with excellent teams, we completed primer manuscripts in Tagalog (Pilipino) and Pampanga languages. At a rural C&MA Church on Saturday evening, we taught 4 Pampanga speakers their first reading lesson. On Sunday evening at an urban Methodist Church, Jung-Ja demonstrated Lesson 1 in the Pampanga language. Next year, I have been asked to make literacy primers in 3 Moslem languages of the Southwest, a more difficult area of missionary outreach.

Adding 4 or 5 new workers to our Tulsa staff this year -- we need your prayers and strong support more than ever.

Yours, in His glad service

Robert F. Rice

FOR PRAYER HELPERS

SUNDAY Young-Chin Kim/Hye-Ree Kim

Uphold these 2 young evangelists in your prayers as they seek Korean support for work in the Philippines. We have received from the Philippines a request for 2 more literacy evangelism workers.

MONDAY Chris Jenkins

Chris has graduated from Princeton Theological Seminary and is contemplating future study and ministry. Pray for the Lord's sure leading as to working with Literacy & Evangelism. Doors are wide open for many areas of ministry.

TUESDAY F. McLean Hawthorne

Give thanks for an open door in Bangladesh. Remember McLean's preparation for ministry in this country of 90,000,000 people, with 85% illiteracy. Pray for future primer revision in Bangladesh.

WEDNESDAY Rev. and Mrs. Shin-Gil Suh

Uphold this young pastor and his wife and 2 children as they wait on the Lord for future literacy evangelism work in India. Pray for the Young Nak Presbyterian Church (Pusan), interested in supporting them.

THURSDAY Renée Johns

Remember Renée, beginning her ministry with us as Coordinator of literacy evangelism work in Tulsa. Pray for her needed support from local churches and friends.

FRIDAY K.C. Jung/S.G. Lee/K.H. Kim

Pray for present and future preparation as these young men and their families look toward being in the States this fall for a year of training prior to work in Colombia with L&E.

SATURDAY Richard and Donna Alberta

Uphold Rich and Donna as they and their 3 boys move from Massachusetts and begin work in Tulsa. Coming to us to help us with administration and the overall ministry, they need prayer for strength and wisdom as they adapt to a new part of the country and to a ministry new to them.

Offer me faith that laughs at fear  
No matter who may scorn  
And I will fight the hate of man  
Till love itself is born.

-- Charles A. Waugman

# ALN IJA ALN

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 Kowloon, Hong Kong  
 Tel: 3-816908

Cable: HOLUMO

Editor: Andrew Chiu  
 Managing Editor: David Lin  
 No. 08/82 August 1982

	Page
C	Chinese-speaking Lutherans Looking for Staff to Revise Hymnal. . . . . 2
	Hebrew-Japanese Old Testament Lexicon Published in Japan . . . . . 2
O	Committee Appointed to Weigh LCCCO 'On-Trial' Service 3
	CELC Elects New Officials . . . . . 4
	PHOTO: Rev. Winston Chu. . . . . 4
	Relief Aids to Lebanon Continue . . . . . 4
N	Missionary Survives Under Fire in Lebanon . . . . . 5
	Don't Overlook Middle East, Egyptian Diplomat Reminds LWF Peace Conference . . . . . 6
	CELC Youths Line Up Work for 1983 . . . . . 7
T	Regional Youth Conferences Held in India and Taiwan . 7
	LWS Work Among Tribals in India Reports Improvement . 7
	US\$5 Million in Development Projects Approved by LWF/CDS . . . . . 8
E	Japanese Book of Concord Off the Press. . . . . 9
	HK Bible Society Elects Lutherans on New Board. . . . 10
	Lutheran Churches in HK Study Hymnal and Liturgy. . . 10
N	LC-HKS Policy Aimed to Serve, President Says. . . . . 11
	Australians' China Trip Report Released . . . . . 11
	Media Newsletter Launched in Nepal. . . . . 11
T	Third CCOWE Has Theme . . . . . 12
	Tse Elected to Lead CLCHKA. . . . . 12
	WACC Accepts New Members; New Communication Projects Endorsed . . . . . 12
S	LCA Pastors Attend Communications-PR Seminar. . . . . 13
	Feature: Asian Lutherans are 'Sending' Churches. . . 13
	PHOTOS (2). . . . . 15



## CHINESE-SPEAKING LUTHERANS LOOKING FOR STAFF TO REVISE HYMNAL

TAIPEI \*\*\* A full-time editor will be recruited and that an editorial committee will be formed to implement the four-year plan on the publication of a revised Hymns of Praise, a Chinese Lutheran hymnal widely used by the Chinese-speaking Lutheran Churches.

This action and a publication schedule were among other resolutions passed at a meeting where representatives of ten Chinese-speaking Lutheran Churches in Hong Kong, Taiwan, Malaysia and Singapore gathered here, July 9-10. (See also ALN 03/82)

The person to head this project was preferred to be a Lutheran musician, with sound training on sacred music and/or theological education and he should be bi-lingual (English-Chinese). The editorial committee will consist of editorial staff, consultants from the Lutheran World Federation and experts from local church and music circles. A schedule of six months for recruitment and 12 months for publishing was also adopted.

Twenty thousand copies of the first revision will be published by the loan service of the Taosheng Publishing House. Five thousand copies will go to the Lutheran Churches in Hong Kong, 4,000 in Taiwan, 3,000 in Malaysia and Singapore, and 3,000 in other areas. The project was budgeted at US\$264,000.

Some guidelines for the revision of the hymnal was outlined at the meeting. They decided to first revise the hymnody and later the liturgy. The guidelines were based on a recent survey conducted by the individual Churches. Among the suggestions were the use of a bilingual text, more use of Chinese music melody, the printing of lines with keynote notations, and the insertions of ecumenical and modern gospel hymnody.

According to Rev. T. H. Lam, general secretary of the Evangelical Lutheran Church of Hong Kong, a Chinese Lutheran fellowship group in North America has recently expressed interest in this publication project.

##            ##            ##

## HEBREW-JAPANESE OLD TESTAMENT LEXICON PUBLISHED IN JAPAN

TOKYO \*\*\* The publication of the Hebrew-Japanese Lexicon of the Old Testament was considered as an effort to bring the Bible closer to the Japanese people. This was a comment by Dr. Chitose Kishi, former president of the Japan Evangelical Lutheran Church and of the Japan Lutheran Theological College and Seminary (JLTCS), at a dedication service of the lexicon held at Tokyo Lutheran Center here, July 25.

Dr. Kishi told the some 400 people at the service that "Life has been given to us for cultivating and using the gifts we have, to the glory of God", referring to Dr. Kosaku Nao, the author of the lexicon, whose first name Kosaku means "cultivate and create". Dr. Kishi said, "This work of total dedication and endurance will surely bring the Bible closer to the Japanese people."

(...more)



Dr. Nao, 73, a former president of the Japan Lutheran Church (JLC) and professor emeritus of the Old Testament of JLTCs, began work on the 1,500-page lexicon since 1959. The project, initiated by JLC and supported by Lutheran Church-Missouri Synod, gave birth to the first original Hebrew-Japanese Old Testament lexicon.

Throughout the whole process of publication, 20 years were spent on finishing the manuscript, three years on editing and printing. They used new machine to print Hebrew characters, with the assistance of specialist to prepare Aramaic words in the Old Testament (OT), and overall publication and distribution by Seibunsa.

Recommendations from such famous scholars as Prince Mikasa, a younger brother of the Japanese Emperor and a noted Near East history scholar; professor Masao Sekine, professor emeritus of religion in the Tokyo University; Archbishop Seiichi Shiroyanagi of the Catholic Church in Japan, were received.

A Professor Kenichi Kida of the Rikkyo University in Tokyo said, "This lexicon, while being one of the most comprehensive ones in the world, is easy to use even to the beginners. . . . In Dr. Nao's lexicon each word in the OT appears as headword in its inflected form and is given its pronunciation, meaning and Bible passage. Thus it has value also as a concordance. . ."

The author was the youngest son of Pastor Tsunekichi Yonemura, one of the first pastors of the Lutheran Church in Japan. Dr. Nao dedicated the book to his late father and to the late Dr. J. T. M. Winther, his "spiritual father" of the Lutheran mission in Japan.

##            ##            ##

#### COMMITTEE APPOINTED TO WEIGH LCCCO 'ON-TRIAL' SERVICE

WATERLOO ROAD, Kowloon, Hong Kong \*\*\* The Lutheran Churches' China Coordinating Office (LCCCO) has appointed an eight-person committee to evaluate its past performance after the three-year trial service to be completed by next year and to consider the possibility of its continuation.

The evaluation committee meeting was scheduled to be held here, November 2-5. This decision and the announcement of the Rev. John Tse as acting president of LCCCO were among other actions taken at its executive board meeting here, July 15. Rev. Tse is now president of the Evangelical Lutheran Church of Hong Kong.

The committee members included Dr. Andrew Chiu who was president of the board during the past years; Rev. Stephen Cheung, president of the Chinese Rhenish Church, Hong Kong Synod; Dr. Arne Sovik, a Lutheran World Federation (LWF) Department of Studies staff; Rev. Satoru Kishii, LWF Asia secretary; Rev. Delbert Anderson of Lutheran Church in America's Division for World Mission and Ecumenism; Dr. Horst Becker, director of the World Mission Department of the Evangelical Lutheran Church in Bavaria, Federal Republic of Germany; Dr. Daniel Nellson, a Church of Sweden Mission representative in Hong Kong; and Dr. Paul Hu of Evangelical Lutheran Church of Hong Kong.

Meanwhile, Rev. Arthur Wu, director of LCCCO, is building up contacts with local related agencies to collect opinions and suggestions which together with his self-evaluation report will become part of the materials to be studied in the November meeting. (See also ALN 02/82)

##            ##            ##

(MORE)

## CELC ELECTS NEW OFFICIALS

CHIAYI, Taiwan \*\*\* The Rev. Winston Chu was elected new chairman of the China Evangelical Lutheran Church (CELC) at its church convention held at the Concordia Middle school here, July 12-15.

Assisting the new chairman was a nine-person executive committee which included the vice-chairman, Rev. I Ren-Yang; secretary, Rev. Chao Chien; accountant, Rev. Paul Wang; two laymen and teachers representatives, and three members.



Rev. Winston Chu

Having had served as CELC chairman for several years before he furthered his graduate studies at Concordia Theological Seminary, Fort Wayne, Indiana, U.S.A. in 1977, Rev. Chu replaced Rev. Chyu Tai Kai to lead once again the 2,200 members and its 27 congregations for a two-year term.

His past services in the church included nine years of chairmanship at the now-dissolved Joint Lutheran Television which was co-sponsored by Taiwan Lutheran Church and CELC, 11 years as producer and script manager of Sunday Theatre, a well-received weekly Christian TV program, and several years of communication work at the early China Lutheran Hour. He was the first Chinese pastor ordained by CELC.

The convention also elected new members for the church's six functional committees.

##            ##            ##

## RELIEF AIDS TO LEBANON CONTINUE

BEIRUT, Lebanon \*\*\* The current refugee situation in Lebanon has aroused much international concern recently. Emergency relief aids from overseas church agencies were delivered to the thousands of homeless refugees here whose house and properties were destroyed by bombs and shells since the conflicts between Israel forces and the Palestinians started in early June.

The Lutheran World Relief (LWR) of New York, U.S.A. has sent US\$100,000 in addition to its recent US\$25,000 and 25,000 blankets and quilts to the estimated 500,000 Palestinians and Lebanese refugees in Lebanon. LWR's contribution was an response to an appeal which worth US\$1 million from Church World Service, an agency of the National Council of Churches related to the World Council of Churches (WCC).

Also in North America the Partners in Mission (PIM), with its base in St. Louis, Missouri, has set up a Project 60: Lebanon Relief Fund, to designate relief aids to Lebanon. This action was taken in part as an response to its on-going project, a Lutheran Contact and Resource Center (CRC) in Beirut.

In mid-July, PIM has sent US\$2,500 which were channelled through LWR and CRC. Recently CRC volunteers were in touch with family kit distributors to 1,450 families (about 11,000 individuals). Rev. Dennis Hilgendorf, director of CRC, predicted that the identified families might be up to 2,000.

(...more)

Each family kit, which contains a basic food kit of 1 kilo tin of powdered milk, canned beef, tuna, luncheon meat, jam, cheese and macaroni, and when available one blanket and two mattresses for two people, was given out weekly to a family of seven or eight persons. Each costs US\$10.

The Australia Council of Churches (ACC) in Sydney has made an initial grant of A\$10,000 to help the war victims in Lebanon. The Middle East Council of Churches (MECC) reported that 11 monasteries and convents have been made available to house displaced families from South Lebanon and West Beirut. A Near East School of Theology was used as a clinic.

In Europe the Dan Church Aid has sent blankets, tents and food to the refugees in Lebanon, in response to the appeal for help from MECC. The Danish relief agency also sent relief expert to help coordinate work in the war-torn country.

In addition to sending aids to the suffering people in Lebanon, PIM, ACC, and Dan Church Aid encouraged their supporting agencies and pastors to contribute toward the relief funds.

- All Agencies -

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#### MISSIONARY SURVIVES UNDER FIRE IN LEBANON

BEIRUT, Lebanon \*\*\* Six shells did not kill or hurt any one in the home of the Rev. Dennis Hilgendorf, a Lutheran missionary who heads the Contact and Resource Center in West Beirut. "It is a miracle. . .," reported the missionary who survived his life amid the bombardments and gunfire in the war-torn city.

Rev. Hilgendorf was forced to leave his house they had occupied since 1968. The following excerpt of his telex message could tell how his house was under fire:

"On June 24 an Israeli bomb crashed through the front window of my home, making a shambles of my living room and left a gaping 18 inch hole in a primary wall between the living and dining room. Another shell seconds later smashed into the outer wall, veered off and destroyed the elevator shaft next to our apartment. Two more landed upstairs, and two next door. It is a miracle that no one was hurt or killed by the six shells that fell here."

He said, "Don't talk to me about the political or military side of this news. . . . Talk to me rather about the thousands of people wounded and dying, afraid and alone, sleepless and nervous, hungry and homeless, lost and orphaned, confused and abandoned -- and talk to me about how we have been called by our Lord to speak Christ's message and presence to them. Talk to me about that. That's my problem -- our problem."

- Adapted from Focus on People in Mission -

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DON'T OVERLOOK MIDDLE EAST,  
EGYPTIAN DIPLOMAT REMINDS LWF PEACE CONFERENCE

CHAVANOD, France \*\*\* Pleading that the Middle East not be overlooked in peace discussions which tend to be oriented toward East-West relations, an Egyptian diplomat told participants in a Lutheran peace consultation here that especially in these days "everyone in the Middle East realizes the cost of the status quo." Mohammed Anis Salem, now at the International Institute for Strategic Studies in London, said, "There is a readiness for peace. There is a need for conflict resolution rather than conflict management or what may happen is further and further radicalization."

Salem addressed some 50 persons from 16 countries at the Lutheran World Federation (LWF) consultation on "Coordination of Lutheran Efforts for Peace," sponsored by the LWF's studies department. Speakers from Switzerland, East and West Germany, the United States, Sweden, Egypt, Austria and Czechoslovakia addressed the group during the eight-day meeting, July 5-12.

Addressing the theologians and lay peace experts, Salem urged them to show concern as "superpowers and the Arab world attempt to square the circles of world security." He said, "International politics needs the input of spirituality and morality."

Salem suggested that either through the combined force of events or through the exercise of human will a new model for peace in the Middle East might emerge. He said one aspect of the model should be a problem-solving approach: "The superpowers should face the alternative challenge of how to cooperate in a pattern which does not allow either of them a unilateral occupation of any part of the Middle East." He called for an end to the Soviet Union's occupation of Afghanistan, which he said provides the West, especially the US, with an excuse for establishing bases in the Middle East. He also called for an end to the Israeli occupation of Arab land, which he said appears more and more "as an American occupation in disguise."

International organizations "must be brought back into the center of peace-making and peace-building," Salem said. He urged a stronger role for the UN Secretary General, the channeling of aid through the UN and changing the Sinai force "into what it was intended to be." He also said a strengthening of the non-aligned movement could help Middle East peace efforts.

He said at present the superpowers are heavily involved in the Middle East. US arms support for Israel is countered by Arab moves to seek Russian involvement to redress the balance, Salem said. He said, "Both superpowers have perceived that the status quo (no peace, no war) as beneficial. The US seeks to demonstrate to the Arabs that it holds the key to peace, while the USSR feels that the American position opens numerous opportunities to extend its influence without the need for costly risks."

But Salem admitted that not all the superpower involvement in the Middle East has been "exclusively harmful." He said they have "contributed to the process of independence and development in the area and allowed otherwise weak states to acquire more room for maneuver."

- LWI -

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### CELC YOUTHS LINE UP WORK FOR 1983

CHIAYI, Taiwan \*\*\* The China Evangelical Lutheran Church (CELC) youths have drawn out a detail working plan for its activities in 1983, at its 7th Youth Work Department retreat gathering here, July 2-3.

Following the MBO (Management by Objective) method, the youths formulated an organizational chart for the youth work office in which youth fellowships, youth workers, youth centers, volunteers, and the congregational deacons were related by functional committees.

The theme for the 1983 youth work will be "To Establish a Sound Fellowship", aiming at introducing the youth work office to the congregations. They will observe Youth Sunday, March 29, to communicate to the adults, youths and pastors the vision of youth work. In May youth rallies will be held in two districts which were divided into north and south. Its objective was to promote the responsibility of youth workers.

Short-term and long-term objectives as well as the methods of implementation were outlined for the two CELC youth centers, one in Taipei and the other in Chiayi. The centers serve as a link between congregations from where youths can organize evangelistic meetings, prayer groups and fellowships for Christians as well as non-Christians. The support of these centers by the volunteer youth workers from U.S.A. together with local congregations will have to fact such challenges as to lead five youths to the Lord every month for the Taipei center and two to three for Chiayi center.

Highlighting the youth activities to be held next year will be a winter camp in February and a summer camp in August.

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### REGIONAL YOUTH CONFERENCES HELD IN INDIA AND TAIWAN

MADRAS, India \*\*\* An East Asian Lutheran Youth Leader's Consultation was held here at the Gurukul Theological College and Research Institute, August 3-13. During this ten-day meeting, participants from Malaysia, Singapore, the Philippines and India discussed human development issues under the theme, "Dynamics of Development and Challenges of Christian Youth in Asia." Another conference for Lutheran youths in North East Asia will be held in Taipei, August 14-19.

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### LWS WORK AMONG TRIBALS IN INDIA REPORTS IMPROVEMENT

WEST BENGAL, India \*\*\* The rise of literacy rate and the establishment of medical facilities for the 8,000 tribe people in Ajodhya Hills in the Purulia district were among other improvement noted by the Rev. Olav Hodne, director of the Lutheran World Service in India, in his 1982 quarterly report.

(...more)

Under the LWF Integrated Area Development Program which was officially handed over to the West Bengal government in April, the Indian tribals' literacy rate has increased from less than two percent to 20.75 percent since the initiation of the program seven years ago. A health center was built and was supported by 11 trained tribals in the 75 villages.

Also improved were on the agricultural and construction fields. Now more than 30 percent of the fallow land has been brought under cultivation and a total of nearly 4,150 acres are being cultivated. In the past only 1,200 acres of the 4,775 acres of agricultural land were under cultivation. Hill areas became multi-cropped. The number of wells increased from 11 to 134 and tanks from 18 to 123.

Under food for work projects, roads were built to connect villages. Some 168 tribe people were trained to work on agriculture, bee-keeping, pisciculture, livestock, adult literacy and community health work.

These programs were running through the service of the Ajodhya Hills Tribal Development Society, as they will become self-supporting. It was also noted that representatives of the tribals could sit in government bodies.

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#### US\$5 MILLION IN DEVELOPMENT PROJECTS APPROVED BY LWF/CDS

NEUENDETTELSAU, Federal Republic of Germany \*\*\* Eight projects in India, including the establishment of an agricultural training farm, and eight projects in Ethiopia, including a center to disseminate appropriate technology, were among the 38 projects, totalling US\$5,081,745, endorsed by the Lutheran World Federation's (LWF) Community Development Service (CDS) at its semi-annual governing committee here, July 6-8.

Also approved were seven projects for Latin America including a community multi-purpose hall to teach theater, music and art and especially vocational subjects to students and community members of the depressed Argentinian community of Grand Bourg; a model farm in Brazil, to teach small farmers how to improve crop yields, develop home industries and market farm products; an irrigation scheme to rescue 300 hectares (740 acres) of cultivation land in Sacota, Boyaca, Colombia; an integrated agricultural project in the depressed Venezuelan region of the state of Miranda, and a center to give educational, health and legal help to migrant workers in the south of the Maracaibo Lake zone.

The meeting here marked the 20th anniversary of CDS, the development arm of LWF World Service, which approved its first projects at a meeting also here, August 28, 1962. CDS was formally established by the LWF executive committee at its Warsaw meeting in 1961. The first CDS governing committee met January 14-15, 1962, to draft its terms of reference. Today eight persons sit on the CDS governing committee, and the projects approved here last month bring to 1,137 the number of projects CDS has approved in its 20-year history.

In addition to the agricultural training farm in the Kalrayan Hills, other Indian projects include a training and production center for carpet weaving, a low-cost area at Padhar Hospital, a land reclamation and settlement project in Andhra Pradesh and a community development volunteers training program.

(...more)

The appropriate technology center in Addis Ababa will use eight field centers to demonstrate windmills, water turbines, solar heaters, bio-digesters and fuel-conserving stoves. Other Ethiopian projects endorsed by the committee include a day-care center, a fishery project on the Baro River, the rebuilding of the Dabasso Clinic, a US\$60,000 development program for Agere-Selam, (including agriculture, soil erosion control, afforestation home economics and water and road development), the rebuilding of Nedjo Clinic, a youth hostel and a water supply system at Aira. And also approved were two projects from Zimbabwe for physically handicapped people and a Midwifery project for the southeastern region of Liberia, including an additional grant for the Pallipo Development project.

Up to US\$321,000 was approved for the operation of the Council of Churches in Namibia for 1983, including the salaries of the council's 26 employees.

The approved projects, which were submitted to member churches and related agencies for funding, include 10 in Asia (US\$1.3 million), 21 in Africa (US\$2.5 million), and seven in Latin America (US\$1.2 million). Another US\$2.4 million in projects were deferred or rejected by the CDS governing committee.

- LWI -

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#### JAPANESE BOOK OF CONCORD OFF THE PRESS

TOKYO \*\*\* The complete Japanese edition of the BOOK OF CONCORD was published, after 13 years of translating work, by the Lutheran publishing house, Seibunsha, here in May.

As the first one-volume publication, the BOOK OF CONCORD in Japanese included Luther's Order of Baptism, Luther's Marriage Booklet and the Catalogue of Testimonies, in addition to the Solid Declaration of the Formula of Concord and the Treatise on the Power and Primacy of the Pope. The latter were translated and published in separate volumes before the complete edition came off the press.

Translated anew from DIE BEKENNTNISSCHRIFTEN DER EVANGELISCH-LUTHERISCHEN KIRCHE, the publication has been sold for more than 1,500 copies of which 1,200 went to the Lutheran churches and more than 300 to the other reformed churches.

The publication of the Japanese BOOK OF CONCORD was regarded as a step forward in encouraging the Lutheran Churches in Japan to have a more profound understanding of their own confession. The date of this publication was on the eve of the 90th anniversary of the beginning of Lutheran church in Japan. It also commemorated the 30th anniversary of the Seibunsha of which its first publication was Luther's Small Catechism.

The chief editor of the Japanese edition was Professor Yoshikazu Tokuzen who worked with Professor Masami Ishii.

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## HK BIBLE SOCIETY ELECTS LUTHERANS ON NEW BOARD

TSIMSHATSUI, Kowloon, Hong Kong \*\*\* Three Lutherans were elected to the new 12-person Board of Governors of the Hong Kong Bible Society (HKBS) at its general meeting here, July 12.

Dr. Andrew Hsiao, president of the Lutheran Theological Seminary and a vice-president of the Lutheran World Federation; Rev. Stephen Cheung, president of the Chinese Rhenish Church, Hong Kong Synod; and Dr. Andrew Chiu, president of the Concordia Theological Seminary and an editor of ALN, became members of the new board which was formed following HKBS registration as a "limited company" recently.

The first board of governors meeting will be held August 9 here to form an executive committee to implement plans of the Bible society, according to Dr. Heyward Wong, general secretary of HKBS.

As a limited company, HKBS will be able to exercise its own power to carry on such business transactions as purchasing properties and the transfer of ownership. Dr. Wong said that in the past some of the HKBS properties were registered under the name of the British and Foreign Bible Society. Moreover, the new board will replace the advisory committee which was functioned in the past.

The new board of governors will also decide the voting power of its some 500 subscribers which are supporting the work of the Bible society. Other board members were: Rev. Lincoln Leung, Dr. S. W. Tam, Mr. M. S. Cheung, Rev. Paul Greisen, Sir Allan Huggins, Mr. S. H. Sung, Rev. T. M. Diederich, Mr. Ian R. A. MacCallum and Mr. Theodore Hsueh.

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## LUTHERAN CHURCHES IN HK STUDY HYMNAL AND LITURGY

WATERLOO ROAD, Kowloon, Hong Kong \*\*\* A two-day seminar on worship, hymnal and liturgy was held here, July 19-20, for some 40 youths and pastors from the local Lutheran churches.

In addition to special interest groups which featured the agenda of the seminar, lectures were given by overseas and local hymnal experts. Dr. Eugene Brand of the Lutheran World Federation gave two presentations on Lutheran liturgy and hymnal and the role of hymnal in worship. Dr. Heyward Wong, conductor of the Hong Kong Oratorio Choir and a general secretary of the Hong Kong Bible Society, gave an account on the history of sacred music in China. Dr. Daniel Law of the faculty of Chinese University of Hong Kong told the participants the ways and means to promote interest in sacred music in church.

The seminar, sponsored by the Lutheran Theological Seminary (LTS) in Shatin, was assisted by Dr. F. Feliciano, president of the Manila-based Asian Institute for Music and Liturgy, who and a choir conductor, George Hernandez, led sessions on conductorship.

The meeting of this kind was hoped to inspire the church to consider the importance of hymnal and liturgy during services, according to Dr. George Lam of LTS, who coordinated the seminar. In Taipei a similar seminar was held for the Lutheran Churches there earlier last month. Dr. Brand was one of the main speakers.

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## LC-HKS POLICY AIMED TO SERVE, PRESIDENT SAYS

SHAMSHUIPO, Kowloon, Hong Kong \*\*\* The future policy of the Lutheran Church-Hong Kong Synod (LC-HKS) was aimed to serve the congregations through the different standing committees. This was revealed by the Rev. Titus Lee, president of the LC-HKS, at a meeting on the promotion of church ministries held here recently.

Rev. Lee said in his opening address that the church officials were "the servants" of the church of which their accomplishment depend on the support, guidance, and encouragement of the brothers and sisters. The newly-elected president said the policy was not to exercise collective absolute control or to become "master" of the different church units. He said that solidarity among church workers could help to strengthen the ministries. (See also ALN 05/82)

With regard to the future work, Rev. Lee confirmed the ability of the executive committee. He told the 50 some participants, including pastors, school principals and co-workers, that the church officials were able to predict the possible future development of their ministries. The church today, however, felt the lack of pastors and teachers, as some older pastors reached the age of retirement and some talented teachers were neglected.

The meeting heard standing committee reports in the field of theological education, Christian education, social service, Christian literature, public relations, finance, mission and evangelism.

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## AUSTRALIANS' CHINA TRIP REPORT RELEASED

SYDNEY \*\*\* A report titled, "To See with One's Own Eyes," which described the nine-member Australian Church team's trip to China in April, was released by the Australian Council of Churches (ACC) at its general meeting in Brisbane last month.

The publication gave a brief historical background of Christianity in China and descriptions of the worshipping churches, theological training, the role of the Three-Self Movement and the China Christian Council (CCC) and the nature of the post-denominational church in China today.

The ACC meeting agreed to issue an invitation to the CCC for a return visit to Australia in 1983.

##            ##            ##

## MEDIA NEWSLETTER LAUNCHED IN NEPAL

KATHMANDU, Nepal \*\*\* The first issue of a quarterly Christian Media Nepal (CMN) Newsletter was launched last month aiming at exchanging information on Christian communication in Nepal.

The publication covered a report of a local communication seminar as well as an article which introduced Christian Media Nepal.

Under the editorship of R. Sodemba and Chhatra Subba, assistant editor, the newsletter was planned to include news, book reviews, CMN activities and letters from readers in the future issues. They used PO Box 1332 to receive their letters.

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- Adapted from WACC Action -

(MORE)

## THIRD CCOWE HAS THEME

TAIPEI \*\*\* The third Chinese Congress on World Evangelization (CCOWE) to be held in 1986 will have the theme, "Renewal, Breakthrough and Growth". This was resolved at the Taiwan district Committee of the Chinese Coordination Center of World Evangelism (CCCOWE) meeting here, July 14.

Prior to this meeting the first preparatory committee of the third CCOWE formulated policies to achieve the objectives of CCCOWE. The ways and means to promote the "10-year projection plan", culture and gospel research, a "grown-up" church model research, and a Kingdom concept, were among other resolutions approved in the meeting.

Also approved were the personnel responsible for such services as news dissemination, registration, transportation and finance in the third CCOWE.

- Adapted from Christian Tribune -

##            ##            ##

## TSE ELECTED TO LEAD CLCHKA

NATHAN ROAD, Kowloon, Hong Kong \*\*\* The Rev. John Tse, president of the Evangelical Lutheran Church of Hong Kong, was elected new president of the Chinese Lutheran Churches, Hong Kong Association (CLCHKA), at its delegates meeting here, July 24.

The four vice-presidents were: Rev. Titus Lee, president of Lutheran Church-Hong Kong Synod; Rev. Stephen Cheung, president of Chinese Rhenish Church, Hong Kong Synod; Rev. Tsang Kwok Ying of Tsung Tsin Mission, Hong Kong; and Rev. Agnar Espegren of Hong Kong and Macau Lutheran Church.

The meeting accepted the working report of the general secretary, Rev. F. Y. Wong and approved the annual budget.

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WACC ACCEPTS NEW MEMBERS;  
NEW COMMUNICATION PROJECTS ENDORSED

ZEIST, Netherlands \*\*\* Among the 33 newly-received corporate members of the London-based World Association for Christian Communication (WACC), six were in Asia. The new members and 130 communication projects of which 41 were in Asia were approved by the WACC central committee meeting here recently.

The new Asian media members, two each in India and Australia and one in Indonesia, were: Institute for Development Education in Madras, Select Book Publishers and Distributors in New Delhi, India; Mediacom Associates Inc. in Malvern, Uniting Church of Australia in Sydney, Australia; Centre for Research and Educational Innovations, Yogyakarta, Indonesia.

The WACC endorsed projects, totalling more than US\$3.3 million, involved a wide range of media in 49 countries. Thirty-four projects were in Africa, 21 in Latin America-Caribbean, nine in Pacific, six in Middle East, five in Europe and one in North America. Thirteen projects were inter-regional in scope. They were on the 1983 list for funding. A description of these projects will be published and be available soon.

- Adapted from WACC, Action -

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(MORE)

3rd World Mission  
1982

LCA PASTORS ATTEND COMMUNICATIONS-PR SEMINAR

ADELAIDE, Australia \*\*\* Seventy leaders of the Lutheran Church of Australia attended a seminar on communications and public relations held here, July 12. This was the first state-wide seminar conducted on this theme. Top church media people were presenters at the meeting.

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FEATURE: ASIAN LUTHERANS ARE 'SENDING' CHURCHES

By Edgar Trexler, editor of The Lutheran

Just as Japanese-made products have become familiar items on the shelves of stores around the world, missionaries of the Lutheran churches in Japan are becoming familiar faces in churches in various parts of the globe. For example:

The West Japan Evangelical Lutheran Church sent a pastor and his wife to Jakarta, Indonesia, and a woman teacher of English and Japanese to a school near Medan in northern Sumatra. Another pastor and his wife went to Dusseldorf, Federal Republic of Germany, an industrial center where numerous Japanese firms have set up manufacturing plants.

For nearly 20 years, the Japan Evangelical Lutheran Church (JELC) has provided a missionary among Japanese-speaking Lutherans in Saõ Paulõ, Brazil. In 1981 a seminarian from Brazil spent his intern year in Japan and then returned to Brazil.

A group of JELC Seminary students visited two Lutheran seminaries in Hong Kong. The students from Hong Kong visited the Japanese seminary recently.

Encouraging the sending of pastors, missionaries and students from one church to another is an important role of the Department of Church Cooperation of the Lutheran World Federation (DCC-LWF). The Rev. Satoru Kishii, Asia secretary for the DCC, says that "church people should be exposed to other cultures and other churches. We're often astonished to find how much different we are, but the whole world is God's creation and we are thrilled to know that Jesus is a universal Savior."

Asian Lutherans are taking the mandate to "go into all the world" seriously. The Evangelical Lutheran Church of Hong Kong is planning to send a missionary to Bangkok. Along with Finnish and Norwegian mission societies, the ELCHK has helped organize a Lutheran Mission in Thailand. The church is collecting money to send a pastor/evangelist.

The Lutheran Church of Malaysia and Singapore plans to send missionaries to Thailand, the Philippines and Sabah. Again, local congregations are being encouraged to contribute to this mission. Two LCMS pastors are currently ministering to Chinese-speaking Lutherans in California.

A lay leader of the Delhi Evangelical Lutheran Church in India has been instrumental in establishing contacts and holding seminars with African students who are studying at Delhi University. The Northelbian Evangelical Lutheran Church in the Federal Republic of Germany sent a missionary to the university for several months to assist with this project. The intent was to strengthen the students' faith so that they can be a greater witness when they return to their home church.

(...more)

Asia secretary Kishii acknowledges that it is "difficult for church members, and even for church officials, to get out of their own country and see other churches. The tendency is to think that Christians everywhere are doing the same as we do in our individual churches."

"But world mission is not a bilateral movement," Kishii continues. "Mission is the responsibility of all churches. The money and personnel that come to the LWF from all parts of the world are sent to churches around the world."

"I know from my own life how important these exchanges can be. In 1964 I attended a youth convention in the United States. There I was part of 14,000 young people. It was a moving experience for me, who come from a country where the Christian population is only one percent, and I have never forgotten it."

Kishii said, "Lutherans from Japan, Korea, Malaysia, Singapore, Taiwan and Hong Kong attended a seminar in Neuendettelsau, FRG, on the church of the Reformation. For most of them, it was their first chance to meet with other Lutherans from Asia, much less with Lutherans in Europe."

Assisting Asian churches to be "sending" as well as "receiving" churches helps fulfill part of the Department of Church Cooperation's name -- cooperation. At an LWF-sponsored Asian church leaders' consultation on Global Partnership in Mission in Manila (1979), the first-ever of its kind for Asian Lutherans, more than 100 participants suggested the possibility of mission efforts among Koreans living in the People's Republic of China. Some 1.2 million Koreans live in Manchuria and have maintained their own language, schools and newspapers.

The churches of India were challenged to make personnel available for mission efforts in the Persian Gulf countries, working jointly with the 1,200-member Evangelical Lutheran Church of Jordan. Many Lutherans have moved into the gulf area, which is predominantly Muslim, from Jerusalem's West Bank and from India.

Evangelistic work in Bangladesh was discussed, with the suggestion that churches in Indonesia consider the challenge of such work.

A center for industrial ministry in Ulsan, South Korea was encouraged, with the possibility of the South Korean church purchasing the land. Shift workers would be able to attend worship services throughout the week. A social worker and pastor would staff the center, with the LWF aiding in the financing of the effort.

A retreat center in Tirupati, India, was endorsed. The city is a center of Hinduism and is visited by pilgrims from all over India.

In another project, the LWF DCC was instrumental in setting up the Lutheran Churches' China Coordinating Office in Hong Kong. Its role is to facilitate the sharing of information about the mission being carried on by Christians in Chinese mainland, and to provide for the cooperation of Lutheran churches in relation to that part of the world.

The Rev. Risto Lehtonen, director of the DCC, summed up the Asian outreach effort when he called the Asian church leaders' conference "a major step forward in encouraging Lutheran churches in Asia to take initiative, to assume leadership in common mission efforts and to intensify cooperation with one another." He added that the "mission partners in Asia and elsewhere now "have a clearer picture of their place in the scheme of mission in the whole church."

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(a)



(b)

PHOTO CAPTIONS:

(a) A Lutheran Church in Malaysia and Singapore evangelist sitting with aboriginals in Senoi, central jungle region of Malaysia.

(b) Another evangelist sent by the Lutheran Church in Malaysia and Singapore conducting singing session with the local people in Senoi.

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# Asian

*Missionary*

# Outreach



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ASIAN CHRISTIANS WITNESSING WORLDWIDE

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REV. MOSES CHOW

# "ROCK, ROCK WHEN WILT THOU OPEN?"

Moses Chow

China has been an Oriental Gibraltar against the Gospel for a thousand years, alternately closed and open to Christianity. In the 1600's, Francis Xavier, forbidden to enter, was said to have cried "Oh, rock, rock, when wilt thou open to my Lord?"

Robert Morrison, called the Apostle to China, but never allowed to preach the gospel on China soil, was the foundation stone upon which all future witness for Christ was built. The "rock" of China never opened to him, but his faithful work was a stepping stone. His prayer was, "God, station me in that part of your field where the difficulties are greatest and to all human appearance the most insurmountable." To owner of the ship on which he came to China mocked him, "So you really expect you will make an impression on the idolatry of the great Chinese Empire?" His answer, "No, sir, but I expect God will." At that time, historians record, the door to the Chinese mind and heart appeared to be closed, barred and bolted. Public preaching was not permitted. An imperial edict prohibited the teaching of Christianity to the Chinese. It was a capital crime to publish works on Christianity in the language of the people. Closed doors to China are NDT a new thing!

The China of the Communists seems like a rock, hard, cold and unyielding. But our position must be clear as we cry to the rock — "... open to MY LORD" The point is not whether it will open to me, or to foreign missions, or to any denomination or particular brand of Christianity. The failure to realize this, and the mixture of missionary motives with gunboats, treaties, trade and colonialism contributed to the closing of China's door in this century. When the rock of China does open to the Lord again, may His servants be wiser and purer in motives, single-minded in purpose to advance only the Kingdom of God in China.

Christian history in China reveals many heroic Western missionaries. Their visions, trials and determination to bring Christ to our people is a wonderful example. In Morrison's day, the rock of China was approached *only* by Western Christians. Now, by the grace of God, multitudes of Christian Chinese also cry aloud to God for our country that it might be open to Christ. We Christian Chinese ought to have the first concern for the spiritual condition of our kinsmen, Nehemiah was first concerned for his own people. The prophets were moved with concern for Israel. Paul's concern overwhelmed him for his countrymen. Jesus wept over

Rev. Moses Chow was born on the China Mainland. He is a graduate of the East China Theological Seminary, in Hangchow, and was called of God to go to Indonesia as a missionary in 1949. He learned the Indonesian language and served the Lord there for seven years. Rev. Chow received his M.A. degree from Columbia Bible College. Later he served as pastor of the Overseas Chinese Church in Tokyo. For some years Rev. Chow has been the Executive Director of Ambassadors For Christ, Inc.

Jerusalem. Concern is the basis for action. Concern for a lost world is given by God. His own heart must be yearning for the 800 million of China who are without Him.

I believe it is the Lord who, in his mysterious wisdom, allowed the door to China to be closed. "... The Holy One, the true One who opens and no one shall shut, who shuts and no one opens." Rev. 3:7 God has the final authority and power to open it or keep it closed. "Rock, WHEN wilt thou open?" is not ours to ask. It will be in the fullness of His time. Maybe He is waiting because WE are not ready. Then we should cry, not to the rock, but unto the Lord to search and examine us. Do we really have pure motives for China to be open for the gospel? Do we really have as deep and sincere a concern as Christ has, not only for China as a land but for Chinese everywhere, whom we even now *have* an open door to reach for Him? There is a Chinese saying, 誠之所至 金石為開 "Where true sincerity and honesty touch, even metal or rock will open."

Two extremes: expressed these days toward the possibility of China opening to the gospel: Extreme optimism — "We'll be there tomorrow. We'll push open the door ourselves and rush in." This attitude is full of big noise and dangerous foolishness. Extreme pessimism — "The door will never open, the rock will never yield." This is lack of faith in God. Both do not consider a miracle working God — both are man-centered. We must *pray* as if everything depended upon God and *prepare* as if everything depended on us!

I met personally with a top Communist official from Mainland China. Surprisingly he was willing to discuss Christianity openly. He dogmatically stated, "A Communist cannot be a Christian. But you Christians, if you are willing to change, can become Communists." Upon being questioned if there was a possibility to go to China now, he scoffed. "Certainly you may go and even preach — but no one will believe you!" I had offered New Testaments in Simplified Chinese Script to his aids. After checking out permission from their superior whether they could receive such things, they accepted them. I also gave one to this high official. A hopeless situation? Is not God's Word "like a hammer which breaks the rock in pieces" Jeremiah 23:29. This hammer is more than a match for the hammer and sickle! The Rock of China has been just as cold and hard many times before and GDD OPENED IT!

# Who WILL Reach China's

## MINORITY GROUPS?

CHINA'S MINORITY GROUPS NUMBER ABOUT 60!  
 AS WE PLAN FOR REACHING CHINA, *DON'T OVERLOOK THESE LOVABLE PEOPLE!*

**CHINA - C.T. STUDD'S FIRST MISSION FIELD**

POPULATION: 800,000,000  
 HAN PEOPLE - 94%  
 MINORITIES - 6%

**TAIWAN MINORITIES:**

1. TSOU
2. SAISSET
3. TAYAL
4. SEOID
5. AMIS
6. BUNUN
7. DRUKAI
8. PAIWAN
9. PYUMA
10. YAMI

**MAINLAND MINORITIES:**

1. MANCHU
2. MONGOL
3. UIGER
4. QAZAQ
5. HUI (MOSLEMS)
6. YUKU
7. TUNGHSIANG
8. SALA
9. TU
10. TIBETAN
11. CHIANG
12. MIAO
13. YI
14. LISU
15. NASI
16. PUYI
17. CHUANG
18. LI
19. TAI
20. HANI
21. SHE
22. LAHU + 30

**WORLDWIDE EVANGELIZATION CRUSADE**

WISDOM OF PRAYER  
 LITERATURE  
 RADIO PROGRAMS  
 WITNESSES

CHINA HAS AN ESTIMATED 48,000,000 PEOPLE IN MINORITY GROUPS

ASIAN MISSIONARY OUTREACH WISHES TO HEAR FROM THOSE CONCERNED FOR THESE PEOPLE

Regarding display: The map was purchased in Hong Kong; the pictures were taken from CHINA PICTORIAL magazine; the facts regarding the minority nationalities came from the XINHUA ZIDIAN dictionary printed in Peking.





Publications of  
Asian Missions

主震中華

宣道研討會誌

WORLD OF FAITHFUL STUDY 30:3-4

If the message of Love China '75 is to be put in a nutshell, it will be this: The bridge to China is LOVE.

BROTHER ANDREW

## MOTIVATION

**Nehemiah Wept, Prayed, Acted, Triumphed**  
Have we been looking in the wrong direction for a greater love for lost men?

Though the story of the weeping government employee is familiar, it deserves repeating. Had you known him early in his career, you would not have guessed he would ever be caught crying. He was not that kind of man. He had, through faithfulness and diligence, won the confidence of the Persian king and been entrusted with a place of great responsibility.

Then something happened. Within a period of four months, his whole countenance changed. His cheerful confidence disappeared, and he began to lose weight. There were quiet hours of the night when the muffled sounds of his mourning could be heard by fellow employees. His closest associates began to wonder what sorrow could possibly be eating so deeply into his heart. There were whisperings: Had he been immoral or dishonest? Was he struggling with a guilt complex? Had he lost a loved one?

The fact was, his people back home were suffering. Jerusalem, the city he loved, had been attacked by an enemy and left in shambles. The black scars of fire and the destruction of war were evident on every street. Poverty, hunger, and affliction stalked the footsteps of his nation.

Nothing in the Persian palace could remove the pain of this knowledge from his heart. His success in government and all the luxuries of his surroundings became unimportant in comparison with the needs of Jerusalem's people. Then he sat down and wept and mourned and fasted and prayed before the God of heaven (Nehemiah 1:4).

The thing that bothers me most about this story is the contrast between Nehemiah's compassion for a few hundred, physically afflicted friends, and my lack of compassion for millions of the world's people who are on their way to a godless eternity. Why don't I care more, pray more, do more, and love more?

If the endless agony of lost men is not enough to spoil the enjoyment of success, prosperity, or physical comforts, what will move me? If the costly, compassionate, searching love of God for a world of people without Christ is not permeating my heart now, will it ever?

How can I explain Nehemiah's concern for Jerusalem, or Paul's passion for Israel? How am I to understand the breaking heart of Robert Murray McCheyne as he cried, "God give me Scotland lest I die!" or the life-giving passion of David Brainard for the American Indians? Is it given to some men to respond to God's love for the lost and not to others? Or has my familiarity with the Great Commission, with lost men, with John 3:16, with the doctrine of heaven and hell calloused my soul?

Perhaps I've been looking in the wrong direction, longing for the wrong thing. Perhaps my real need is not a greater love for souls but for Him who loves souls. Jesus didn't ask Peter if he loved men but if he loved God. Perhaps only God can love condemned souls after all.

Maybe that is what God meant four thousand years ago when He said we should love Him with everything we are and have. For if we love Him, His love for men will be channeled through us to others.

The more I think of it, the more I recognize the prayer of the weeping government employee as an expression of his love for God and his concern for the honor of God's name. It went deeper than Jerusalem's broken walls, and deeper than the physical needs of Israel's afflicted people. It was a prayer that had to be answered, no matter what the personal cost to Nehemiah, for God's sake.

Reprinted from "HORIZONS" Magazine, publication of The Evangelical Alliance Mission.

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FORT WASHINGTON, PA. 19034 USA. Yes, PRAY, too.

SPECIAL ISSUE

# A Chinese And An Indian Visit Korea

THE EXPLO '74 EXPERIENCE BY Thomas Wang

"What we are witnessing is truly the biggest Christian gathering in church history" said Dr. Philip Teng in a special meeting of the 400 Chinese delegates "and perhaps we might never see the like again before the Lord returns."

What he was referring to were the five amazing, electrifying and explosive days during which 300,000 Koreans met for training and mass evangelism.

EXPLO '74 - the tears, sweat and prayer result of the Korean Christians under the sponsorship of Campus Crusades - has set monumental achievement in church history.

"Let all the world know through our individual lives, the collective witness of EXPLO '74, that Jesus Christ is Lord of all" were the welcoming words of Dr. Joon Gon Kim, Director of EXPLO '74.

300,000 Korean Christians came. For their accommodation, thousands of tents were erected beside the mammoth meeting ground on Yoido Island.

The most inspiring moments were the nightly evangelistic meetings when immense crowds of from 700,000 to 1,600,000 gathered to hear the Word of God proclaimed by Dr. Joon Gon Kim and Dr. Bill Bright.

Things we could learn from the Korean Christians:

## 1. UNITY

EXPLO '74 was conducted with the cooperation of almost every single church and denomination in South Korea.

## 2. DISCIPLINE

Korean Christians (as well as non-Christian Koreans) have demonstrated extraordinary discipline in comparison with Christians who came from overseas.

## 3. EVANGELISTIC ZEAL

The Korean Christians are determined to evangelize their own country before the end of 1975. They are willing to pay any price to achieve this end.

## 4. DILIGENT IN PRAYER

During EXPLO '74 thousands of Korean Christians joined in all night prayer, with the highest record of 60,000 people praying throughout the night.

## 5. OBEDIENCE

Korean Christians have a high respect and obedience to their churches and ministers.

## 6. WILLINGNESS TO SUFFER

While the overseas guests stayed in air-conditioned hotels, the Korean Christians studied, worked and slept in sun-baked army tents.

## 7. WILLINGNESS TO GIVE

The Korean Christians live frugally. But when it comes to giving to God, they are almost unsurpassed.

Every Chinese delegate to EXPLO '74 has felt his life being enriched by what he has seen, heard, and felt. Many determined to put their convictions into action when they return home. "After Yoido" said one delegate, "no one could be the same." \*\*\*

## World Evangelization Requires:

A COMMITMENT TO REACH THE BRITISH

A COMMITMENT TO REACH THE LATIN AMERICANS

A COMMITMENT TO REACH THE ASIANS

Dear Praying Friends,

We praise God for every one of you who continues to pray and support the Lord's work through IEM. I was conscious of your prayers as I proceeded to Seoul, Korea, last month to attend the Summer Institute of World Mission. One thing which was brought to our attention was the need of a clear goal in our labour for the Lord. In missionary efforts we are committed to planting churches in every homogeneous group of people. Our praying, giving and going are all geared to this end. God wills His Church to grow, grow qualitatively and quantitatively. Let us keep this in front of us and move forward. A servant of God was praying for a chair, table and a cycle. He had faith that God would supply his need. Though he prayed very often nothing happened. One day as he was struggling to find the reason for his prayer not being answered, the Holy Spirit told him, "Son, specify your order. If you sent an order to a shop saying "send a table" most likely the shopkeeper would send the order back." This servant of God got the point. He sat down and specified his order, the material to be used, colour, measurements, etc etc. To his wonder he received what he asked.

It was a great privilege to be in Korea where the Church of God is growing like wildfire. Christianity came to Korea only in 1884. The tinder was ready for the spark of God. From the very beginning there was a great movement towards the Lord.

Around the turn of the century, mission stations could be found in all the large cities. The first decade of this century saw a great revival in Korea. In 1920 Korea was officially annexed by Japan and their supremacy lasted till the end of the Second World War. The Japanese forced Christians to worship their emperor. Many Christians suffered jail and martyrdom in this period. In 1947 Korea was divided. North Korea came under the Communists and South Korea became a Republic. When the Korean war was ended in 1953 there were only 20 churches in Seoul, the capital of South Korea. Today there are about 2,000 churches in Seoul alone. There are Korean missionaries in Brazil, Pakistan, Thailand and in many other South-East Asian countries. They plan to send 2,000 missionaries within the next ten years. There were 25,000 baptisms in the Korean army last year.

"The Mighty One, God the Lord, speaks and summons the earth from the rising of the sun to its setting." Psalm 50:1. In the 5th verse He continues: "Gather to me my faithful ones who made a covenant with me by sacrifice." (IEM OUTREACH) \*\*\*



Pray for these two Korean Mission leaders: Dr. Samuel Kim (left) and Rev. David Cho.



Miss Trinh Y Le, Missionary,  
From South Viet Nam to Khmer



Mr. Choi Kwok Hung, Missionary,  
From Hong Kong to South Viet Nam

# Hebron Church Moves Forward



Rev. Paul Lai  
Missionary  
Ottawa, Canada

Rev. Cheng Kor  
Pastor  
Grace Gospel Church

Rev. Jonathan Kaan  
Director  
Hebron Evangelistic Ass'n

Rev. Gentle Lee  
Pastor  
Hebron Church

GLEANINGS FROM "OPEN DOORS" MAGAZINE

"In China a person becomes a Christian for only one reason - to receive the forgiveness of sins."

"If a person in China becomes a Christian he does it from pure motives. There is no advantage in exposing oneself to severe persecution, materially speaking."

The Chinese Christians possess a strong desire to preach the Gospel. It has been proved that the individual's testimony is much more powerful than the preaching of the old days."

"The great pressure under which the Church of Jesus Christ has to live is the most important cause of the total breaking down of denominational walls. A woman said, "Before the Cultural Revolution I was a Lutheran but now I am a Christian."

Meetings are held in secret - in living rooms, parks, and in many different and often strange places. Only a very few people come together. Sometimes the Lord's Supper is celebrated with just two people."

"Two people will sometimes hold a prayer meeting on the platform of a railway station. They look at each other as they speak and it seems as if they are having a conversation. At larger meetings are being held they take place at irregular times. The Christians tell each other about the meeting just a little while before it begins."

"Chinese Christians want to take the Gospel to the Middle East. The Christians in China differ in opinion from their brothers and sisters in the "free" world when it comes to saying what will happen when China's borders open up. While many missionary societies are making plans to begin a 'Gospel Offensive', the opinion of the Chinese Christians is that they are the ones who should preach the Gospel. They point to the fact that in the first century the message of Jesus Christ was taken from Jerusalem to Europe, then from Europe to America, and then from America to the Far East. The circle has to be closed and the Chinese Christians believe they must carry the torch to the Middle East - the last stage!"

"Meanwhile the Gospel is being proclaimed now in China. In the last three years more young people have put their faith in Jesus Christ than in the whole of the previous ten years."

"What the western Christians can do is pray for the suffering part of Christ's Body in China. Hundreds of thousands of Chinese are living abroad. If they become missionaries they can take the Word of Salvation to their own country. One hundred thousand Chinese are working on the building of the railway in Tanzania and Zambia at the present time. One thousand arrive in Madagascar each week. They can be reached now. Next year they will go back to their own country."

"The hidden Church of Christ in the People's Republic of China has not lost hope or courage."

## THE THIRD MISSIONARY CONVENTION by Lina Lin

We still remember what a thrilling experience it was when our eyes were first opened to the urgent needs and opportunities of worldwide missionary outreach. It was in 1972 when we held our first Missionary Convention. Rev. Cheng Kor of Grace Gospel Church, Manila, challenged us with the Lord's own words to put forth every possible effort to fulfill the Great Commission, "Go into all the world and preach the gospel to the whole creation." (Mark 16:15) "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8) We felt convicted to answer the challenge and accept the responsibilities which are but ours. We raised through faith pledges a missionary fund of H. K. \$84,000. But, then, we were without a single missionary.

Today, after a lapse of two years, when we came to celebrate the Third Missionary Convention and Rev. Cheng Kor was again among us, we had five missionaries. We bubbled over with unspeakable joy and thankfulness to the Lord when we saw two of our missionaries, Rev. Paul Lai and Miss Elaine Trinh come from Canada and Vietnam respectively.

On the five evenings of the Convention we saw, from the witness of our missionaries, that thousands are perishing in darkness in want of Jesus Christ to fill their spiritual vacuum. God today is calling dedicated and talented young Christians to spread the glad tidings of comfort and joy to all the world. We saw also how every problem large or small was miraculously solved by God through earnest prayers. Our prayers and intercessions are never in vain.

The Third Missionary Convention was held for five consecutive days from July 31 to August 4. We had exceptionally good weather and the attendance was enthusiastic. Rev. Cheng Kor inspired all of us in his teaching. On the very first evening he pointed out clearly that missionary endeavor arises from a deep conviction to love Jesus more than anything else in the world, for he who loves the Lord will do what He commands and seek to fulfill the Great Commission. This Commission was God's greatest plan and revelation. We need not be afraid when we preach in the name of Jesus Christ, for all authority in Heaven and on Earth has been given to Him and Jesus has promised to be with us always to the close of the age.

Rev. Cheng Kor helped us to see that the whole world is a whitened harvest field open to us. But he showed us that we wouldn't undertake any missionary enterprise unless we have a missionary vision. When there is no vision, there is no burden. No burden, no work. When a church has no zeal in evangelism, she will fall into confusion and perish.

To fulfill the missionary vision, we should offer our prayers. We pray for our missionaries individually. We pray that God will send missionaries into His harvest. We should offer our money. When we offer the little we have, the Lord will use it in the same way as He makes use of the five barley loaves and two fish to work a miracle. We should offer ourselves to become missionaries. We should gladly do His will, unlike Jonah who tried to deny God's call.

Continued on next page

# Asian

*Missionary*

# Outreach



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WORLDWIDE EVANGELIZATION BY ASIANS

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PAK PETROS OCTAVIANUS

Vice Chairman  
Asian Missions Association

## Indonesian Missionaries



FROM INDONESIA TO BRAZIL.

"Ye shall be witnesses for Me in Jerusalem, Judea, Samaria, and to the uttermost part of the earth."  
"And Jesus began to send them forth - two by two."

Sem and Sel Ilattu uttered their call of God to the land of Brazil, South America, when they were married in Timor, Indonesia, in March 1974.

Sem Ilattu was born in the island of Ambon (Spice Island), Indonesia. From the time he entered the Indonesia Bible Institute for missionary training he has been known for his spontaneous witness for Christ, and for his 'built-in' loudspeaker voice by which God reaches souls in evangelistic meetings. He later spent a year on board the ship LOGOS (Operation Mobilization) during which time he ministered in India, and in the countries of the Middle East, where God deepened his call to Brazil.

Sel Ilattu was working in an office in Soe, Timor, (Indonesia) when the revival in Timor swept so many office workers into full time service as evangelists. She went to Ratu Bible School where she also studied music to use with her evangelistic ministry. (She plays the accordion skillfully.)

Two by two - some to Brazil, some to Surinam, and many more to other mission fields. Pray for the new missionaries still engaged in language study. \*\*\*  
By Lots Fitzgerald.

## Asian Missions Association

PORTIONS OF THE MINUTES OF THE SECOND CONTINUATION COMMITTEE OF THE ALL-ASIAN MISSIONS ASSOCIATION

APRIL 16-18, 1974

MORRISON HOTEL, HONG KONG

### PRESENT:

Phillip Teng, Chairman (Hong Kong)  
Petros Octavianus, Vice Chairman, (Indonesia)  
David J. Cho, Secretary-Treasurer, (Korea)  
Chandu Ray, (Singapore)  
Andrew Furuyama, (Japan)

### CONVENING PROCEDURES

The Second Continuation Committee was convened in Hong Kong in accordance with the decision of the First Continuation Committee, which had been appointed by the First ALL-ASIA MISSION CONSULTATION held in Seoul, Korea, from August 27-September 1, 1973.

### ABSENTEES

Regretfully both the Rev. Theodore Williams of India and Dr. Simeon Kang of Korea were unable to attend.

### FIRST DAY - April 16, 1974

Following a dinner reception and a time of fellowship the Committee held the first meeting at 8:00 PM. It was decided that the following members should lead daily devotions, with Dr. Teng, Chairman, presiding.

First day - Chandu Ray  
Second day - Petros Octavianus  
Third day - David J. Cho

Dr. Ray was requested to deliver a theme message in which he pointed out that Seoul '73 had brought Asian churches a spiritual awakening to missions and had encouraged them to engage in mission work. Asian churches with a greater awareness of participation in missions do face practical problems arising from poverty. Dr. Ray noted. He gave reports from India, Nepal, Pakistan, Bangladesh and Laos.

### SECOND DAY - April 17, 1974

The morning devotions were led by the Rev. Petros Octavianus. He read verse by verse from Deuteronomy 1:20-45, calling attention to such themes as "God's command to go," "Man's hesitation," "Man's reliance upon his own strategy," "God's wrath," and "God's promise to Joshua." He then quoted Matthew 9:36-38, pointing out that the people are suffering and wandering just like sheep without a shepherd. Pointing out the Lord's saying that the harvest is great and the workers so few, he stressed that our prayers should be in accordance with the Lord's commandment to "pray to the Lord of the harvest that he will send forth laborers for his harvest fields," and that there should be fervent supplication to the Lord that he would recruit more workers. He gratefully reported that Seoul '73 had had its first-fruits in the Indonesian church by causing her to send out two missionaries to Latin America for the first time in her history. Three

more missionaries are scheduled to leave for Brazil and Europe in June (1974).

The Rev. Furuyama's report - The missionary organizations belonging to the Japan Overseas Missions Association have sent out three new missionary families since Seoul '73. Eight more missionary candidates have been accepted. JOMA is engaged in providing information from the mission fields, and in beginning mission seminars in order to promote enthusiasm for missions. An investigation made by JOMA has revealed that none of the seminaries or Bible Institutes in Japan offer courses in the area of Christian missions. Our churches need to be mission-minded. We need a research center for missions, too.

Dr. Teng's report - Since Seoul '73, 85 people have dedicated themselves to be missionaries. We have continued to meet together, and to contact them. Five have already departed, seven more are scheduled to leave by the end of the year (1974) and ten candidates are in preparation. The most remarkable fruit as the outcome of Seoul '73 is the organization of the Hong Kong Association of Christian Missions. It has an office with a full-time general secretary. We plan to hold the first Chinese Congress on worldwide evangelization in 1975 or 1976 and intend to gather Chinese Christian leaders scattered around the world.

The Rev. Cho's report - Since the Seoul '73 Consultation we have been mainly engaged in working out the project of establishing the East-West Center for Missionary Research and Development. The Korea Foreign Missions Association meets monthly to exchange information on missions and to pray together. A number of local churches began to hold mission conferences and have produced a number of mission candidates. The candidates gather together for a prayer meeting every Friday evening at the K. I. M. offices. We have a list of more than 80 names of those who have committed their lives for missions at various mission conferences.

### THIRD DAY - April 18, 1974

The morning devotions were led by the Rev. David J. Cho. He read from Genesis 1:28. He pointed out that it was the first word, first commandment and first commitment of God given to mankind. He also stressed that God prepared every resource before He blessed and gave His command to mankind. We human beings do worry about the lack of resources when we are about to carry out God's work. Let us, however, remind ourselves of the fact that God had prepared every necessary resource before He committed to mankind His task. God also first blessed mankind before He committed to them His task. The first commandment and commitment man received from God was "be fruitful," "multiply," "subdue it," and "dominate them." Let us receive these words as the basic foundation of biblical principle for world missions. . . . Let us mobilize the entire available resources given us and let us fulfill our God-given task in this century. \*\*\*

## Korean Missionaries



James Kim and an Indian boy, giving thanks to the Lord before partaking of their meal. Primitive? God hears their prayers the same as ours.

### Letter from James Kim

Warm greetings in the Name of our precious Lord.

Recently we have received much blessing from the Lord. For one thing, we have adopted a Brazilian baby boy, right from the hospital. The hospital authority gave him to us. The baby was born May 9th, and they gave him to us on the 13th. We have registered him just as our own baby as Paulo Kim. This pretty, little boy has now been with us for two months and is growing well. We are very happy with him.

As a matter of fact, Paulo was abandoned by his mother and was destined for a miserable life and would have become a lost soul. But God put it into our hearts to be responsible for him. We thank the Lord for this boy, and will discipline him through God's Word, and by His wisdom. May he become a steadfast servant of the Lord.

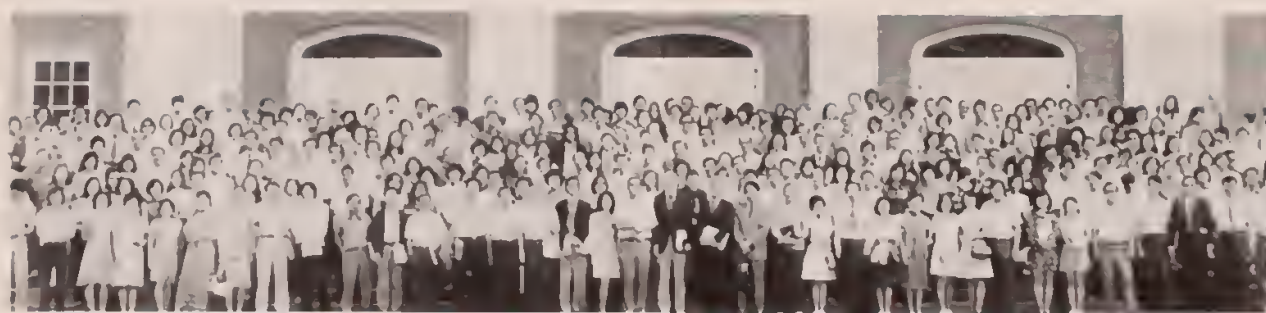
The other blessing is this - The Lord has given us a Volkswagen Kombi for our work among the Indians. It cost US\$4300.00. The Lord provided all the money needed. I will soon make my first trip to visit the Indians in our own car, for which we have been longing for years.

We keep in close contact with our Indians, and have made good progress with their language. We hope to have a Bible reading session with them soon. We ask for your prayers, that they may believe God's Word.

We do not know when we can take a furlough. Maybe next year, but it will probably be for six months only.

In Jesus' Name. (Signed) James and Esther Kim. \*\*\*

**Asian Missionaries Are Moving Out To Their New Fields! We Must All Become Involved!**



## God Prepares North American Chinese For His Purposes

NORTH AMERICA CONGRESS OF  
CHINESE EVANGELICALS  
BY  
WALLY YEW

The wind of unity is definitely blowing among Chinese Christians in North America. If the delegates who met at Wheaton College on August 26-31 were any kind of a representation of the Chinese Christians in North America, then an eye-opening 96% of them wanted NACOCE to continue and the overwhelming majority of them indicated "unity" to be the first priority of NACOCE.

To implement the vision of NACOCE, a seventeen-member committee (with Rev. Thomas Wang as the Chairman) were elected by the 100 plus delegates. From these seventeen members, representing theological students (1), pastors (6), lay leaders (5), campus leaders (3) and full time Christian workers (2), eight members were elected to seek to filter the vision of NACOCE to the local church level.

- The future success of NACOCE depends on:
1. Trust, respect and cooperation among the different Chinese groups,
  2. The ability of NACOCE '77 to come up with enough projects which will catch the attention of a sizable portion of the Chinese Christian community,
  3. The participation of the big denominations. Denominational leaders are afraid that NACOCE will become a denomination which may compete with their loyalty to their denominations.
  4. The servant attitude of NACOCE '77. As those before them, these men... must sacrifice both time and money in this difficult road of calling Chinese Christians to unite their hearts as well as their resources for tasks which they cannot do on their own.

Will NACOCE be able to put the vision of unity into united efforts? Will individual Chinese Christians and Chinese churches be strong enough to admit that they are weak on their own? ... God has started the wind of unity blowing and the end is not yet. (CCM Challenger)



## God Meant It For Good, But I Did Not Understand

This cartoon was drawn by Donald Liu, our able cartoonist, at a time when countless numbers of young people were leaving Taiwan to further their education abroad. An estimated 5% only were expected to return. How we coveted those fine young people to go overseas as missionaries. Instead of leaving the Taipei Inter-

national airport for Africa (A), Arabia (B), or Iran (D), they crowded the exit for the USA (C). Now, in the year 1974 with NACOCE '72 & '74 behind us, and with NACOCE '77 before us, we want to confess, "We did not understand, BUT GOD MEANT IT FOR GOOD." (Signed) Horace S. Williams



## RED CHINESE IN BLACK AFRICA

Numerous efforts are being made to evangelize the 20,000 or more Chinese workers from mainland China who are working on projects in Africa. The majority of Chinese, working on highway and railroad projects in Zambia and Tanzania, are housed in large fenced-in camps. This impedes efforts to communicate the Gospel to the Chinese workers but does not stop the efforts. Recently a Christian worker tried to sell Bibles in the camp. Many workers wished to buy but were stopped by their leader. Within 24 hours they secretly made their way to this Christian and asked to buy the Bibles.

Youth With A Mission, Open Doors and the Bible societies are among those active in distributing Gospel literature to the Chinese in Africa. Now the African Christians are becoming involved in this vital ministry. There is a special need for dedicated Chinese Christian young people, who speak the Mandarin dialect, to go to Africa to take part in this work. Asian Outreach is shipping significant quantities of Gospel literature to Africa to be used in these evangelization efforts. This is a tremendous chance to reach these from communist China, who can then take the message to their friends and relatives in the mainland of China.

(Asian Report, August 1974, published by Asian Outreach) ●